ned, she entered the house to his joy an

STERS' DEPARTMENT.

FROM THE CHRISTIAN SPECFATOR. e of the private Devotions of Ministers o their Preaching. ence and extension of Christianity in the

nd, under its divine Author, chiefly on the of ministers. By this remark, it is not preaching possesses any such necessary ccomplishing this object that, like mos exertions, it demands only the commo iod. Although, as a natural effect, it enminds of hearers, and is otherwise exceled to do good, the special agency of the is requisite in regard to entire success, ent is made on the acknowledged princiture, as well as on its express declarations er may be the *primary* influence by which ad proposed in the dispensation of the word there is a secondary influence which is rtant, if not indispensable. That infueacher's own private devotion accompanyic ministrations—his own daily prayers in h to the nature and object of those minis-This it is conceived is necessary, not only oper character to his preaching itself, and ffect his mind in the exercise; but to sether co-operation of divine influence, and cat purpose of the ministry. It is equal to essential prerequisite of good preaching, eral literarure, biblical learning, knowman nature, native eloquence, ingeniou prrect taste. It is a prerequisite without ing else can be effectual, and which, as w adapted to enlist every other needful aux work. Prayer is not intended to be the ficiency—the solace of the mind in neg-

n amends for superficial preaching. It bstitute the performance of one duty for tha or excuse the omission of any. reparation, the connexion, and the crown the whole. and doubtless there hav s, who, in awful ignorance and presum took the ministry of reconciliation withou ng to God for his assistance and blessin ple of Mr. Scott (a true penitent,) is fam rious readers. Such a neglect strikes th as it afterwards did his, with onsidering the solemn nature lity of this undertaking, it would seem as of God would risibly alight on offenders ption-as if so monstrous an anomally as minister would be identified with a form ss signal than that which in elder time b b and Abihu to a terrible end. We as believe that so bare-faced an inconsisten re, at least among us; but that there is ive neglect of the duty adverted to, we have o doubt. Unconverted persons in the min of course pray in the spirit, however, som ay observe the form of private devotion e ministrations are performed. Any this exemplary strictness in this duty, which mb er we hope are enabled to maintain, be lamented. If any object demands ince e labors of a preacher of righteousnes ng the influence of the private devotion ster, on his public exhibition of the trut onsider it first, as to the somewhat subordi t of his on n personal enjoyment in the wor he satisfact ion derived from a pursuit is

in regard to numbers who afford evidence is to be supposed that they feel in a muc e than they should the necessity of special secret on their public ministrations. This ication, it is that which is involved in the exertion, s.) far such satisfaction is worth and no doub t the concern of preaching o a circumstan ce of this kind for a share icy. A person of worldly views in the min e would not feet its peculiar trials, so h need or desire it is supernatural support action afforded to such a person by prese d arise, according to his turn of mind, fro profit; the congenial employment of the flattering attenta m of his bearers; and kindnesses of his fi iends; public adu r the prospect of permane at fame. Satisfa s nature is certainly all that he could expe-With a faithful minister, however, the ject. At least, whatever & fleet it may p im during the ardency of youth, or the m ous of inexperience, -however rhe may nspared by such a temptation, at first, he tains over it the victory. These earthly soon dissipated. They are eithe. " not rea y are found and felt to be unsatist actory and the eager and prolonged pursu utterly incompatible with the The faithful minister needs support. I'rea branc, hes the same is true of some other try, is a work of such peculiar trial, is of on of such mortal offence to hearers, as to 1 re than human aid. A true minister wo out a different and a mightier solace.

irect access to the Fountain of all consola ne only real counterpoise of his trials are th on of his conscience, cheering divine ma towards him, the stable hope of heaven, at be, the fruits of his labors in many souls co nto God. These are indeed sufficient, 2 is that, in unbosoming himself in prayer, nto the divine car the tale of his griefs mockery and insult he has received is relieved and satisfied. Hence it is the protection of a power, and the teac om infinitely greater than his own, he with a sweetened, composed spirit, yet g zeal, to deliver to sinners the awful a which he is charged. And hence numerous disgusts excited by preach hrist and him crucified," he has, on with God, and by catching a ray ory, found a lively compensation for the the solemn impression made by the ited, and by the doctrine he delivered.

a ministry sustained in its trials. nt in its difficulties, lies in the humbling, ply work of the closet. TO BE CONTINUED.

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RALDO

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giving the names and residences of subscribers, and the fidelity has characterized France, antinomianism has critical period of life, our minds should be amount to be credited to each, in all remittances.

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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

ESSAYS ON HOLINESS.

ESSAY II.

A GENERAL LACK OF HOLINESS AMONG ALL CLASS-

1. There are not only many gross errors and misworld, but, what is much worse, there is a general lack thief, as if God saw him not, pilfers his neighbor's propof the thing itself among all classes of men. With erty, and thus treasures up wrath against the day of some reluctance, but impelled by a sense of duty, we wrath,—the brawler wastes that breath in angry words which should be spent in prayer, and contrives the riew of the moral condition of the world be mortifying and humbling, let us guard against a temptation to deny the fact, merely because it is disagreeable to our feelbandred millions of human beings, groping in the dark- the impure raise unnatural fires which consume them, rersalsun, which enlighteneth every man that cometh inbeen translated into one hundred and fifty different languages, and hundreds of Christian missionaries are eaching the heathen the way of life; but still only a small part of them have heard the name of Jesus, and that have, like other sinners do not believe. The great body of heathens are yet gross idolaters, are impletely immured in the darkness of superstition, and plunged in vice and cruelty. Hundreds of wretched ridews are burned on the funeral pile of their husbands, sands of devotees perish in their pilgrimage to Juggernaut, and millions die without the knowledge of How should they know any thing of, or believe in him of whom they have not heard? Impossible, unhe often does this, and magnifies his great mercy in the salvation of some. But we have the fullest evidence, at in general the heathen know nothing of God, and have nothing of holiness about them. In them our falthe checks of gospel-enlightened sinners. Our Bibles, sermons, Christian examples, and wholesome laws, all to to curb our evil passions; but the heathen act themselves; the carnal mind works out an entire descripagrees, with dreadful exactness, to their present state. Exceptions to this sad account will here and there be found; but in general, St. Paul and modern travellers agree in representing the great body of pagans, as

of Christ. Mohammed taught that Jesus was a true prophet, and the prince of the prophets; but denied godhead, and even rated him inferior to himself. This impostor wrote many good things in imitation of the scriptures, and dressed them in all the beauties of the Arabic language, but always modelled his doctrine and rules to suit himself. With this faint gleam of light, it might be supposed the followers of Mohammed would make some advances towards holiness, though it could hardly be expected they would be very proficient. But, alas! they too are sunk in superstition, bigotry, and deplorable wickedness. Their religion gives full icense to many of the corrupt passions of the heart: how then can we expect those passions to be subdued, and expelled from the seal? Surely nothing but a special manifestation of the grace of God, can save a disciple of that licentious impostor. There are, undoubtedly, many instances of honesty, patience, courage, and other virtues among them, as there are in all nations, and in all ages; but holiness implies not merey some natural quality, as courage, nor only a partial rectitude of heart and life. And should some Mohammedans be found, who sincerely fear God and work ighteousness, according to the light they have; yet as they have few outward helps, how hard is it in these cases to overcome the prejudices of education, the force of example, confirmed habits of vice, and the overgrown corruptions of the heart. We fear therefore, cases are exceedingly rare among them, where perfect holiness is to be found, since their piety has so ew outward helps and encouragements. What Christian but weeps at the wide-spread desolation that lays waste the moral world, among the pagan and Mo-

ammedan nations. 3. Turn we now to the children of Abraham, and see if the ancient, covenant people of God are not on better ground respecting holiness. These too, alas! sinful nation, a people laden with iniquity, a eed of evil doers, children that are corrupters: they ave forsaken the Lord." They are radically and obfinately wrong in their views of the way of life, and obey not the gospel. It is difficult to say how far divine lenity may excuse or wink at their national prejudices; but it is certain they must give up their nity to Christ, or perish. Is there not reason to fear hat thousands of them are ruined for ever, by their ineterate prepossessions against Jesus of Nazareth: eir childhood they are taught to execrate his name, and to hate his followers. They are covetous to a proverb: their unbelief is invincible to every thing it a special influence of the Spirit of God. They rust in Moses, not in him who died for them. Peraps there is not another people on earth so impervious o conviction as they are: whether they read the law or hear the gospel, whether they meditate, pray, or converse upon religion, the veil of blindness is upon

Arents are allowed every eleventh copy. —All the Preachers in lack of true holiness. With our opportunities of knowoverspread Germany, pride has distinguished England; direction of careless, prayeriess, unboly men! Ireland, Spain, and Portugal, are full of superstition;

To begin with the lower orders in society, who do not of the age,—the rake and the incontinent astound you with their vice and impudence,—the swearer reiterates an infallible tribunal. the dialect of hell, till you shudder at the impious sound,-the gambler shows you that he values not his as himself,-the miserable drunkard begins with a fashcast into that lake of unquenchable fire. And those pray, or fast, or weep before God for their sins? Rather consummate villains in the worll. do not many of them scoff at religion and religious peo-ple? Alas for Christendom! What drunkenness, uncleanness, thefts, robberies, piracies, murders, suicides, friends and followers. &c. are committed every day by those who were brought up under the sound of the gospel! Can there

5. If we survey the moral condition of the middle they are more proud, self-righteous, covetous, and less there not a shred of signation, and all the graces of the Holy Spirit. But they sometimes vie with the lower class of men in open Of justification and sanctification by faith, they sin; by lying, cheating, stealing, gambling, swearing, drinking, fighting, &c. as if legion possessed them: and if some of them are more capable of concealing their real character, they are none the better for appearing in disguise. If the above remarks are applied gene rally to the middling class of people in New England, where this class are as numerous, perhaps, as in any part of the world, will it appear that we have said too nuch of their unholiness? Is the picture of their moral condition too deeply shaded? We think not. After conceding that the standard of morals among our fellow-citizens of these states, is probably exceeded in no nation upon the earth, we are constrained to say, we fear our description falls far short of the real amount

of depravity among those we have attempted to describe.
6. But if it is granted that our descriptions hitherto short of the whole, it must still further grieve a man of serious and reflecting mind to consider, that the higher orders in society, though more refined in some respects, are often more wicked than the rest. I still ak of those who do not profess religion. Here we find high birth, superior education, fine talents, an ample fortune, and to all these is sometimes added preminent wickedness. There are many men in the world, whose main concern from day to day is, to gratify their bodily senses and appetites, to eat, drink, rest, &c. as if they were not rational creatures, whose principal business in this world is not to prepare for immortallity, but were merely a superior order of brutes. Let the voluptuary remember the account which Dr. Franklin's African servant gave of such men; and let him be ashamed of the justness with which he is compared to a certain idle, gluttonous animal. Sometimes we see senius, education, and fortune, a perfect symmetry and comeliness of person, a winning urbanity of manners, and wish these talents may be well employed; but how often do we see the persons thus endowed, giving themselves up to sensual pleasures and the fashionable vices of the day.

Those who practise the healing art, have many opportunities of getting and doing good among the sick and dying. They hear the exhortations and triumphs of the Christian; the lamentations, warnings, and de spair of dying sinners; but too often a philosophical coldness, a hard and impenitent heart, or perhaps an infidel contempt, effectually wards off all serious impressions, and no moral good results to them from these

by her fond parent. Her education was of the highest kind, by her fond parent. Her education was of the inguest and, their minds. All the evil tempers of the natural heart and no personal or mental accomplishments were wanting, to and no personal are mental accomplishments were wanting, to make her admired by all her acquaintance. But this lovely flower faded. On her death-bed she entreated her father to speak no more against desurching the had found him to speak no more against desurching the had found him to *See Buchanan's Researches in Asia.

I follow the orthography of Dr. Clarke, in regard to this Jesus Christ, for she had found him to speak no more against

are in them, and produce abundantly the bitter fruits solemn interviews with those who stand on the thresh- God. But unholiness is not confined to impenitent and signification, he has appealed to the writings of Moof unrighteousness in their lives. Hence we see that old of eternity. On the other hand, how much good unconverted sinners. In the church of God, and ses. By which appeal, he wishes to show, doubtless. the natural descendants of Abraham are not his spiritual children. They copy not his faith; for he saw the
Messiah prophetically, and rejoiced in him. Faith in

The natural descendants of Abraham are not his spiriting with the sick, were they piously disposed: this
nature are dreadfully visible. How many that have
lations for ever, everlasting, &c. was used, in that
(though the more immediate duty of a minister,) they
experienced pardoning mercy, and now have a measure
early day. And here he has only confirmed the doc-Jesus Christ is the only root of gospel holiness; therefore the Jews in general are unboly, for they believe
not in the name of the only begotten Son of God.

4. But leaving those countries where Christianity is
unknown, or if superficially known, almost universally
rejicted, let us have a feetiling the intervence particular of a minister of the sermon; for he sonly confirmed the docmight occasionally attempt, and be physicians to the
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that the carnal mind is not wholly t rejected; let us hope to find in Christendom, where perform the mechanical task of drilling their pupils to rejected; let us hope to find in Christendom, where perform the mechanical task of drilling their pupits to Bibles, churches and ministers abound, not so great a some proficiency in literature, without realizing that look of true holiness. Without connectuaities of know-they are at the same time forming characters for another omitted. All their duties are performed with more or omitted. All their duties are performed with more or local connection of this word, is seen to be a some proficiency in literature, without realizing that omitted. All their duties are performed with more or local connection of this word, is seen to be a some proficiency in literature, without realizing that omitted. the Methodist connexion are authorized to act as Agents, in ledge and mental improvement, it might be expected er world, and that these characters are often modelled abtaining subscribers and receiving payment.-In making that all the fruits of holiness would be the general charnamications, they are requested to be very particular in acteristics of the people. But this is not the fact. In-exceedingly improper, that in the most important and

and the United States are following the corruptions of fluence in society. But are they usually well improv-Europe. From this general account let us descend to ed? It is thought by many they are not the best friends particulars, and we shall find, dark as the outlines of to truth. Without doubt there are lawyers of as much the picture are, it is filled up with correspondent shades. probity and respectability as any other men: but the profession is not without its full proportion of dishonest, profess religion. Here scarce a vestige of holiness can intemperate, profane, unprincipled men; who are the Among this class we see, not so much for- pests of society, and disgrace of the profession. Good mality and hypocrisy, but open wickedness of every morals adorn the character of some; holiness, howev-sort continually practised. The fop and the coquette er, implies something more than external rectitude; would dazzle you with the glaring tinsel and gewgaws and whether these gentlemen often have it, we can on-

What a lack of holiness is manifest among men in power! What want of justice, integrity, and exemtakes about the doctrine of holiness prevailing in the time, money, reputation, nor his immortal soul,—the plary deportment, among inferior officers of civil government! What heathenish neglect of religion, unprincipled ambition, heaven-daring profanity, intemperance, gambling, and duelling, among naval and military officers! And even among the higher officers hurt of his neighbor, whom he is commanded to love of civil government, what a lack of holiness often pains the mind of a pious, discriminating observer. the begin with the pagans. Here we find six

| declined to deliver the pagans of the p much better deserves a halter, than promotion to an less of nature's dreary night, with scarce a ray of light | soul and body; their reputation and constitution are | honorable office. We respect an officer for his office to break the gloom, except the direct beams of that unigard. There are honorable exceptions, to whom the tersaism, whichening meneticle every hard of it at least, has sinners of the lower order in society, who go not to above severe remarks are not applicable; but general-to-the been translated into one hundred and fifty different land these dreadful lengths of open wickedness, are, not-ly speaking, there is a lack of holiness in the higher withstanding, very far from holiness. Do they ever circles, and some individuals among them are the most

> 7. Pass we then from these who profess not to be disciples of the Lord Jesus, to take a view of his professed

Here we hope to find holiness understood, experienced and practised every where .- Ah, vain hope! for be a heathen nation under heaven more devoted to iniq- here also the children of fallen Adam too generally uity, than the lower class among Christian nations who bear traces of his deformed image. Some professors have no more real holiness than the open enemies of religion. They know no more of an evangelical class of society, we may find them more decent, but Christian's experience, than they do of the climate, soil are they himself to them by his Spirit: no doubt are they not as far from real holiness? They are not and productions of the moon. As they only know so abandoned to open, scandalous wickedness, but then what they hear and read concerning religion, having never felt sanctifying power in their hearts, which susceptible of conviction. They commonly overrate heavenly power is only understood by experience, their own virtue, and undervalue their fellow citizens they are yet in the gall of bitterness, and in the bonds len nature operates without restraint. They have not in the lower sphere of life. Without the temptations of of iniquity; their hearts are not right in the sight of the lower sphere of the companion of the lower sphere of the content of the lower sphere of the lower their own souls; and then perhaps rank themselves ren baptized, paying their debts and parish rates, givtion of itself, and the picture is hideous indeed to an enlightened and serious mind. In the first and third pressive cares of the rich, and the pinching wants of the But all this they do, and yet lack one thing—the one enlightened and serious mind. In the first and third chapters of the epistle to the Romans, St. Paul details poor, from the slander poured upon great men, and the character of the ancient pagans; and the account extention endured by the dependant,—we might extend the character of the ancient pagans; and the account extention endured by the dependant,—we might extend the character of the ancient pagans; and the account extention endured by the dependant,—we might extend the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the ancient pagans; and the account extends the character of the account extends th mortals: but too often are they among the most impious, as well as the most unhappy. Without a profession of holiness, they congratulate themselves on their thers. But many of these psofessors are deficient even own goodness, their freedom from hypocrisy and the in the form of godliness. Worldly conversation and wretchedly ignorant and wicked.

2. The Mohammedans, are a numerous class of the human family, and they have some theoretical knowshedge of the true God, and his laws. Perhaps we may see they are Scaping in the laws of the days of the contraction of the contraction and the scandalous vices: but the Searcher of hearts knowshedge of the true God, and his laws. Perhaps we may see they are Scaping in the laws of the days of the contraction and the latent wickedness. With all their civil and religious privileges, their peculiar advantages for piety, how often is there not a shred of large daily visiting the civil and the latent wickedness. With all their civil and religious privileges, their peculiar advantages for piety, how often is there not a shred of large daily visiting the civil and the latent wickedness. real godliness about them! Do they pray in secret, or in their families? Is religion the theme of their ing the face of the poor, overreaching in trade, &c. ing the face of the poor, overreaching in trade, &c. conversation? O how sinfully are these things neglected! They are destitute of faith, hope, love, rethe outward form of godliness, or holiness. How much the outward form of godliness, or holiness. How much more then do they lack the inward principle of grace. nothing at all; to them these doctrines seem like idle tales. The joys of pardoning love appear to them the reveries of a heated imagination; and the whole of an evangelical experience they view to be eccentric, fanciful, enthusiastic. We are told that Cain brought his offering to the Lord—Nadab, Abihu, and Jeroboam, offered incense-Simon Magus was baptized; and we have the fullest evidence that from the days of Cain to the time of the Millenium, there have been and will be false professors among the true servants of God: and especially from the time of the emperor Constantius until this day, swarms of unholy men have haunted the

church of Christ. 8. This melancholy picture of human depravity exhibits still deeper shades, if we trace the character of the ministry. Not all of those who enter the sacred office, and receive the approbation and applause of men, have not exceeded truth and fact, but rather come give evidence that they are called, qualified, and approved of God. There are ministers in different de ominations of professed Christians, whose best characteristics are, 1, Trey have a classical education.
2, Their morals are good. 3, Their manners amiable. 4, They have talents, particularly for speaking or writing. 5. They inculcate good morals and good order in society. 6, They are popular with their own people: and 7, Sincerely think they are right. But wever excellent these things are, and they are certainly good so far as they go, when weighed it the balances of scripture we are found wanting, unless we have further evidence that we are Christ's ministers. Some that have the a ve good marks, have also very bad ones. 1. They give no evidence of experimental holiness, of justification and sanctification. 2. They understand not these important doctrines. 3, They deny them. 4. They oppose gracious revivals in the church. 5, They deny the essential doctrines of revelation generally. 6, God never owns their ministry by giving them seals of it. 7, Their ministry has deleterious influence; naturally, directly and uniformly operating as a check to the work of grace among their people. "By their fruits ye shall know them, said our blessed Lord: if then they are not ministers of Christ they will not bring sinners to Christ; but the wicked will sleep on in sin under their preaching, till both they and their blind guides fall into perdition. True ministers are the honored instruments of awakening careless sinners and leading them to the Saviour; of enlightening, comforting, and quickening believers; but as these are not the objects of an unholy minister. how can it be expected he should attain them. preaches for a living. This is his object; and if he lives comfortably, respectably, and good morals prevail in his flock, he sits down contented, he has his heart's desire. But we should pray for such, as our Master did The old man was thunderstruck: and soon on the cross: "Father for give them, for they know not

> 9. Would to heaven that all those who are real ther exception to the general Christians were altogether such; entirely devoted to words do not mean endless duration, in their primary

glory of God. Sometimes they feel so much sin re- eternity, the term would not only be useless, but injumaining in them that their confidence in God is shaken, and are ready to conclude they have no religion. Too often are they so much conformed to the irreligious word is primarily of a limited meaning, because,

who scarcely have themselves or afford to others any limited duration. This is a most extraordinary arguevidence that they love and serve God. Among be-lievers there is often much backsliding. Some fall is forbidden, if he have occasion for it, to employ a away secretly and gradually, like a person in a con- word, in an accommodated sense, oftener than in its sumption, perhaps till they lose all their enjoyment of radical meaning? I know of none; and I presume, God, and give up the profession of religion. Many if Mr. P. had, he would have told us of it. That Momore backslide partially, till a reformation in the place, ses had more frequent occasion to use the word, in or some affliction stirs them up to seek and serve God this sense, appears from this single consideration anew. Some go back entirely, and are twofold more that he was speaking principally of statutes, ordinanthe children of hell than they were before they had reces, a covenant, a priesthood, &c. which were typical; ligion. Among those who seem or profess to stand fast and were an obscure representation of another disin religion, what deplorable sinfulness may now and then be found. What envy, strife, detraction, dissimulation of the former; and which, in its glorious lation, anger, and other unholy things, that wound provisions and results, should run on, in an encless each other, destroy their own peace, and grieve the Holy Spirit of God! And hence excommunications, man,* "which, in the whole or in its parts, is frelawsuits, &c. Surely I am not now describing the real quently said to be le-olam, for ever, and which has children of God! Alas! all these evils and many more, terminated in the Christian dispensation, has this word

of life, and for a time walked therein. 10. Many of the true ministers of Christ are far while time shall last, but is to have its incessant, acfrom that standard of holiness which the gospel sets before us. These men have all had a genuine experience. We see then, why Moses so frequently expressed of conviction and regeneration, have been called by the providence and Spirit of God to the work of the ministry, and God hath made them the instruments of salva- occasion for it, to express emphatically, the eternity tion to others; yet many of them are not saved from all of God and his attributes, by the same word. inbred sin. Some do not expect to be perfectly holy show still clearer, the inconclusiveness of Mr. P.'s in this life, and therefore never launch out into the deep argument, let us turn the tables, and use the same arwaters of perfect love. Others have a theoretical faith gument in reference to the 136th Psalm; in which in full sanctification, but like the old Israelites, for the this term is used twenty-six times; and it is presumed present only see the goodly land afar off. Many are preparing to go over Jordan, are resolved to possess here in an unlimited sense; and never once, in a limtheir inheritance, but through many delays and hind- ited sense. Therefore we will adopt the language of rances, have not set foot on the promised land yet. Mr. P. and say-" Now it is perfectly plain, that the But even so much as this cannot be said of all that have frequent and familiar application of these words," in been called to labor in the Lord's vineyard. Some are slothful servants. They do not study, visit, and preach, with that diligence and fidelity which God research, with that diligence and fidelity which God research, with that diligence and fidelity which God research, with the most refined and finished writings in the Hebrew are slothful servants. quires; nor do they live so exemplarily as their profes- word, is not finite but endless duration. "O no." the sion demands. Among ministers who have been con-reviewer will doubtless say, "this is amfair reasonverted to God, sometimes we find the love of ease, money and honor, self-indulgence, self-will, self-rightcous- of God, and therefore the Psalmist had occasion to use ess, pride, vanity, eavy, whispering, backbiting, de- the word in an unlimited sense, and no other." traction, tyranny, party-spirit, and much oftener we then, the number of times any correct author uses a find lukewarmness, formality, want of courage and perseverance. Among ministers there is sometimes a falling away from that spirituality, simplicity, seriousness, meckness, zeal, and love, which they once manifested; and as they are but men, and naturally have the same ons and infirmities as others, they sometimes wholy fall away from God: but when they do so, they generally keep the profession of religion, and often preach:

This essay, (in the view of some readers,) may seem to give the moral world an appearance too deeply shad- 32; Lev. xxv. 23; Num. xxiv. 20; Deut v. 29, ed. But as a painter should draw an object as it is, and xii. 28, and xxix. 29. not as he would have it,-a historian relate facts as they have been, not as they should have been, so I have the term used in the New Testament to express the endeavored to exhibit faithfully, the general lack of ho-duration of the sinner's punishment, has its radical liness among all classes of men.

perhaps they get a new creed, one which a Deist might

and having lost, now deny all evangelical religion.

FOR ZION'S HERALD.

MR. FISK'S EXAMINATION OF MR. PICK-ERING'S REVIEW.

[CONCLUDED.]

Mr. Pickering calls, a brief but careful consideration four to one, nearly. But to decide the question resof the words for ever, everlasting, and eternal. The attentive reader, of the sermon and of the review, will ful, it studiously avoids the arguments of the sermon altogether. The sermon asserts, that the primary and radical meaning of these terms, in our language, and of the original terms, in the Hebrew and Greek languages, is endless duration. To prove this, a course of reasoning was introduced, of which the following is he substance, in a condensed form.

1. It would be worse than useless, it would be ab surd, to borrow terms of a limited meaning, and acnodate them to express unlimited ideas.

2. But the terms for ever, everlasting, and elernal both in our language, and in the original Hebrew and Greek, are used to express emphatically, the unlimit- his authority. He tells us that the Greek substaned existence of God, and the endless happiness of the

righteous. Therefore, 3. These terms, in their radical and primary meaning, are expressive of endless duration. (See the argument at length, in the sermon.) This argument Mr. P. has permitted to stand, with all its weight. And how much weight it possesses, not only the criti-cal scholar, but the unlearned man, with an ordinary share of understanding, can easily decide. For instance-allowing this term to signify nothing more, in its radical and true definition, than the word age-lasting-a phrase by which Universalists, with Mr. P. mong them, tell us the original word may be properly and literally translated-and suppose, to comfor nd encourage an afflicted child of God, even one of the unlearned, you should quote Deut. xxxiii. 27 The age-lasting God is thy refuge, and underneath, are the age-lasting arms." The poor saint would say, I must have something more than an age-lusting God for my refuge, or I shall be ultimately undone; and I must be sustained by something more than age-lasting arms, or I shall finally sink. But you say Recollect, I am now speaking of the immutable Jehovah; and therefore I use the word age-lasting out of its true meaning, figuratively, to express endless dura-tion. O, says the afflicted saint, give me the promise then, without that qualifying term, for your age-lasting word there seems greatly to sink its meaning, and the very expression destroys my confidence. does not see, that this would be the natural language of one, endowed with common understanding therefore the sermon, at the commencement of this argument, says-" The meaning of these terms may be determined, by such arguments, as can be understood by any man of common understanding, and ordinary

acquirements."

This argument, as has already been stated, Mr. P. has passed over in silence. But to prove that these

and his cause. Hence their prayers and other devo- soning of the sermon, which reasoning has not been less reluctance, unbelief, or want of a single eye to the if its ideal meaning were any thing less than proper rious and even absurd.

But it seems to be the opinion of Mr. P. that this Gentlemen of the bar, usually have talents and in-uence in society. But are they usually well improv-ians. Indeed they are Christians of the lowest stamp, mity, yet he more frequently that others also continued they are Christians of the lowest stamp, nity, yet he more frequently conthe term, to express have been found among those who had known the way properly applied to it, because it typified and introduced that dispensation which is to continue, not only what is the radical meaning of that word. And when

> To conclude this part of the argument, let it be noted, that Mr. P. has been so eager to reduce the in-stances to as few as possible, in which this term is used to express endless duration, he has gone beyond matter of fact. The following are texts, in which he may adout for the sake of accommodating himself to others, be in a mistake when he says, the word is used in a limited sense. The reader-may consult them for himself-Gen. iii. 22, and ix. 16, and xliii. 9, and xliv

this is granted, Mr. P.'s argument is destitute of

The Greek word are which, with its derivatives, is definition clearly marked, by the same circumst as have been referred to in the writings of Moses. And the argument used by the reviewer, in relation to the writings of Moses, would be abundantly against him, when applied to the writings of the New ment, and those of other Greek writers. In the New Testament, the instances in which these words are used, evidently in an unlimited sense, are, to the in-The last number of the review is taken up, in what stances in which they are used in a limited sense, as pecting the radical meaning of the Greek word, the true derivation of this word has been given by Arissee, that this examination of the reviewer, is so care- totle, the greatest scholar doubtless, that Greece ever produced. aray, he says, in his treatise De Celo. lib. i. cap. 9, is compounded of an, always, and an, being. And he further says, in his treatise De Mundo, that God was termed Airar, because he was always, existing. If this authority does not settle the question, concerning the radical meaning of this word,

> Mr. P. when writing on language, seems to be ignorant of the proper use of technical terms. This is not mentioned, by way of reproach, but to show how little he knows of the subject, of which he is treating; and therefore how little dependence can be put upon tive, are is the word from which our words, everlast. ing and eternal are derived. If these words are derivatives from aion, they have undergone a strange metamorphosis. He probably means, however, that they are of the same meaning, or are the words, by which these are rendered in English. Everlasting, every school-boy can see, is compounded of ever, signifying always, and lasting-exactly corresponding with Aristotle's definition of aion. Eternal. ed directly from the Latin, elernitas, which signifies all duration. But no English scholar need be informed, what the meaning of the terms is, in English. All know, that, notwithstanding geographers talk about the everlasting snows of the polar regions, and other writers sometimes use the words in a limited sense, yet their proper meaning, is endless duration. And as for the Greek words, we can only say, in the style of Mr. Pr what a pity it is, that those who contend for a limited meaning to these words, had not lived in the days of Aristotle, to teach that great man his own

> To finish his argument, on this subject, the review er has come to just such a conclusion as might naturally be supposed, his erroneous philology, and unscriptural divinity would lead him to. He has very serious ly told us, " that the only method for obtaining the correct meaning of these words, in point of duration is to examine the nature of that, to which they are ap plied. If the thing to which they are applied, is less in its nature, the words are there used in an unbinited sense; but if the subject to which they are applied, be, from its nature limited, these words are to be understood in the same limited sense." new rule of exigesis, of which Universalism may claim the right as author. But unless it should secure the copy-right, all kinds of error will come in for their share, in the profits; for it may be described as a rule

& Dr. A. Cłarke.

us, language teaches us nothing, that we did not know or thing, can be understood only as we are before ac-quainted with the nature and qualities of that being or which takes the color of the tree it happens to be on! used to express some quality or property of a noun;" but Mr. P. must invert the rule, and say—A noun is a word used to express some quality or property of an adjective! In short, in the hands of Universalism the rules of interpretation and of grammar are invertbe taught, that ideas are the signs of words.

I have now gone over the ground of the review, as my time and circumstances would permit. Most of home; and at distant and interrupted intervals. As cere desire of your friend, I did not begin the controversy with Mr. Pickering, so neither do I expect to end it. I have neither time nor inclination to contend for the last word. What I have written has not been for his sake, nor for the sake of his established brethren in the faith of Universalism. For with such there is but little hope. He will probably go on in the error of his doctrine, deceiving and being deceived. But if what has been said, should stop any from being carried away, with the errors of the day; or if it should assist to present Universalism to the public, in its true form, I shall be paid for my labor. May the Lord add his blessing, for his Son's sake. Amen. W. FISK. Randolph, Vt. Oct. 12, 1825.

> ----FOR ZION'S HERALD.

The following is a copy of a letter, which I once had occasion to address to a person under awakening; if you think it may be useful to any of your readers, it is at your service for publication in your N. P.

Dear Friend,-Net having an opportunity to speak to you, as I desired, the evening I last saw you, and feeling a peculiar anxiety for you, under your present circumstances, I have taken the liberty to address a few lines to you. My anxiety for you arises principally from the reflection, that in all probability, your that they may the more effectually insinuate their ineternal destiny will depend upon your improvement of the present dealings of God with you. That he has granted you the influences of his holy Spirit, to show you, in some measure, the native deformity of the human heart. I have not the least doubt; but I fear, both from my own experience, as well as from the testimo- sanctification to the church, and conviction to the inmy of the holy scriptures, that you will be inclined so penitent, to be driven from the world by unblushing to neglect and to grieve this spirit, that God will with-ridicule; hence, to sink them into disrepute, they draw it from you, and give you up to hardness of heart and a reprobate mind. This truth is corroborated, ter of those who attend them.

not only by daily observations, but by many exam
Recently, looking over the columns of the "Norples recorded in the holy Scriptures. When the apostle Paul was arraigned before Felix, he reasoned of vere remarks on a Camp-meeting, held a few weeks righteousness, temperance, and a judgment to come; since in that vicinity. That he might not be susrighteousness, temperance, and a judgment to come; and it is said, in view of this awful subject, Felix trembled; but he says to Paul, "go thy way for this the displeasure of the Methodists or their friends, the time; when I have a convenient season I will send for thee." Now, I fear that you may be inclined to conduct in a similar manner, by saying to the Holy Spirit, character of their clergymen." And how can this be thee." Now, I fear that you may be inclined to condepart for this time, and when I have done with the pleasures and amusements of youth, I will not only call for thee, but I will diligently attend to all the requirements of the gospel." But, my friend, mark well the result of the conduct of Felix. The apostle, un- an indulgence in the most injurious excesses, and the doubtedly, often preached to him after that; but the probability is, that he never again even trembled, un-til he was summoned to stand before the judgment seat of Christ; and it is to be feared, that he is now reflecting, with desnair and anguish inconceivable, upnate your salvation; yet I have another source of anxiety, which is this, lest you should imbibe wrong views the awakened mind is, what shall I do to be saved?— the most active, these meetings are rendered any have been expended by the Trustees, at various times, The human heart (which is deceitful above all things) thing rather than meetings conducive to good order will reply, "live a moral life, and pray to God, and morality." This is truly strong language, for one, will tell you, not to leave these duties unitione; but high state of all to believe on the Lord Jesus Christ, with amount, when, by his own concession, it is entered the heart unto righteousness; and simply for this readagainst a subject of which he knows so "little," But the heart unto righteousness; and simply for this readagainst a subject of which he knows so "little," But ed by means of personal visitation on the part of the son, because "there is no other name under heaven, given among men, whereby we can be saved:" for without faith in the Lord Jesus Christ, it is impossible to please God. Therefore, whatever you may attempt to do, to recommend yourself to God, before you ex-ercise this faith, will avail nothing towards the salvato procure salvation, why did that Being, who created all things by the word of his power, lay aside the glo- the more effectually to secure the best possible order. to which he had with the Father before the world was, and take upon him the nature of fallen man, and live a life of the most excruciating sufferings, and at last have some useful additions made to them. Nor are give it up a sacrifice upon the cross, that he might redoem us, poor lost sinners, from the eternal turments The reason is, because nothing short of such a sacrifice could satisfy the demands of justice, and open a way for man's restoration to the favor of God. Now God can glorify all his attributes, and yet have But as the wholesome laws and good regulations, th mercy noon every penitent sinner that easts himself faithful police by day, and vigilant watchmen by that is necessary to make this salvation yours, is simply to believe that Christ is able and willing to save net such sinners as you and I, and that he is both able and willing to save you now, this very moment. As soon as you exercise this faith, pardon, peace and joy, re a sinner: but be assured, if you bring any other his merits being applied to your soul; for he came not my friend, you have every encouragement to seek the salvation of your soul; for this blessed Jesus saith. He that cometh unto me I will in no wise cast out." O that you may come, and experience the blessedness of that person whose sins are forgiven, and whose be look at the protigal son: he, like us, became tient of the naternal government, and desired his porhim to the necessity of feeding swine, and subsisting of the night in the neighborhood of the Camp-groun onough and to spare, and here I am perishing for want. in one place or another, by night or by day.

I will arise and go to my father, and say to him, Fa
But we fear," says the writer, "that these meet his servants to bring forth the best robe and put it on temperance; against which there is no law."

kinds of truth may be put down. It is simply telling an interest in your welfare? Will you not cause joy us, language teaches us nothing, that we did not know in the presence of the angels of God, by returning, Whatever description we have of any being like this poor prodigal, to your God and Father; who point of duration, (and they can certainly have no to view this subject now, as you will view it a few meaning in any other point,) but have a kind of bortouch meaning, from the words with which they are days; when disease shall feed upon your now healthy joined; and their complexion varies, according to the body, and the relentless hand of death shall remove word with which they are joined, like that animal from your view all the false and delusive charms of earth, and shall open to you the awful realities of eter-Grammarians tell us, that "an adjective is a word nity. Oh, my friend; these are not imaginary ideas, they are solemn truths, which you and I must soon realize. If you wish to live a happy and useful life, to die a peaceful death, and enjoy a glorious aud blessed immortality, you must now become a Christian in deed and in truth. I can do no more, but commend you to ed; and whereas, it was formerly universally taught, the grace of God; and recommend to you an attentate words were the signs of ideas, it now begins to the holy Scriptures, and a fervent supdone, or those who take no interest in it; nay, would plication to God, for the influences of the Hely Spirit to guide you into all truth; for "if any man lack wisdom, let him ask of God, who giveth liberally and upthese numbers have been written, while absent from braideth not." That you may obtain this, is the sin-



WEDNESDAY, OCTOBER 26, 1825.

DEFENCE OF CAMP-MEETINGS.

[COMMUNICATED.]

Probably there never was a day in which more ingenuity and sophistry were employed, by a certain class of people, to check the prevalence of real godliness, and establish infidelity, under the mask of a pretended regard for the truth, than the present. Some persons affect to be so deeply interested for the morals and good order of society, as even to sacrifice religion and religious institutions, to secure them. But this is to expect an effect without a cause; for certainly there can be no unadulterated morality, that does not grow out of "pure religion." The enemies of religion are aware, that they cannot carry on successful opposition against the kingdom of Christ in a licentions garb; hence they will attempt to ape the Christian, and appear in the borrowed habiliments of piety. fidelity, into the minds of the unsuspecting. It is in this cantious manner, that those proceed, who would prejudice the community against Camp-meetings. They are conscious that these meetings have acquired too high a reputation, as means of quickening and hypocritically pretend a regard for the moral charac-

wich Courler," of August 24, we observed some scpected of being an enemy to true religion, or incur Editor pays a flattering compliment to their conscienconsidered any thing more than compliment, when the writer, immediately turns round, and charges this people, to whom he had given so good a character with holding out a "facility" or encouragement "for most low and degrading vices."

As to the "riot and debauchery" which obtain beyond the jurisdiction of the Camp-meeting, the Methodists are no more chargeable with that, than was Gen. La Fayette with the confusion, drunkenness, ou that period, when he said to Paul, "depart for this and robbery, which were occasioned by his visit to the Now, have you any reason to expect, that if United States. As good cannot, properly speaking: you pursue a similar course of conduct, the result come out of evil, but is the result of evil overruled; with you will not be the same as it was with Felix? - | so evil cannot come out of good, but is the result of No, my friend: reason and revelation answer No. good abused. The best institutions in the world have But if you should not be disposed thus to procrastibeen abused; hence it is not strange that Camp-

meetings should be.

"It cannot, and ought not, to be dissembled," conof the system of salvation. The natural inquiry of times the writer, that, "in spite of the vigilance of good judges, who are a fequate to determine this point, after long acquaintance with these meetings, formed quite a different opinion of them And when the regulations of these meetings are known, it will that their opinion is accurate. It is well known to all candid persons who attend Camp-meetings, that the best rules are adopted, and read to assembly a number of times during the meeting. And a council of ministers is in session each morning, to see if the rules may not be revised for the better, or rules made and read to the people merely; they are carried into execution by a committee appointed for that purpose, who use the most vigilant exertions to preserve order. In this respect a Camp-meeting may fitly be compared to a well regulated town or city. u on the Lord Jesus Christ for salvation. And all night, will not secure the city from all secret wicked ess, so neither may it in the case of a Camn-meeting but this can be no solid argument for the discontinuance of the one, any more than the destruction of the other. It is possible the writer may have knowledge son as you exercise this faith, pardon, peace and joy, of wickedness practised "under the cover of the shall be yours. All that you need to recommend night." A second Andre may have been employed to spy out the liberty of our Israel; and eagerly deoffering to him, instead of commending yourself to heart and corrupt imagination, would easily suggest, him by it, you will erest a barrier that will prevent there was evil where there was none, and angment the there was evil where there was none, and augment the smallest impropriety to an unpardonable enormity. to call the righteous, but sinners to repentance. But, But the Camp-ground is cleared of all strangers, by special rule, at 10 o'clock, and no person is allowed a place in any tent after that hour, unless recommended by some brother. A light is kept hurning during the night in every tent. What greater precaution can taken to render every thing praise worthy and peace is made with God! For your encouragement, commendable both by night and day? But low minds and depraved hearts are ever ready to suspect every thing with which they come in contact, as being a tion, that he might be independent of his father. But low and depraved as themselves. Hence, it is not as soon as he received it, he went into a foreign coun-strange, that some should be so lost to a sense of detry, and spent his substance in riotous living, till at cency and respect for good order, as, in violation of length a famine arose upon the land, which reduced the laws of God and man, to continue roaming a part upon their food. But in this situation he came to himself, and said, "in my father's house there is bread meetings. Such birds of prey will find their carrion

came to his father: but when he was yet a great way view of opposing God and his proffered mercies; we oif, (mark the love of God towards his returning chil- can fearlessly and cheerfully declare, that in the humdren) his father saw him, and had compassion, and ran ble, penitent, believing soul, they have instrumentally and fell on his neck and kissed him, and commanded produced "love, joy, peace, long-suffering, meekness, him, and to put a ring on his hand and shoes on his feet, and to bring forth the fatted calf, and kill it; and cating cup and brutal passions, and going home sober let us eat, said he, and rejoice; for this my son, was dead, and is alive again; he was lost, and is found. less have become devout, and remained in the habit of first Wednesday in Nov. next.

by which all kinds of error may be put up, and all Now, will you not rejoice the hearts of all, who feel daily communion with God. The backslider has been kinds of truth may be put down. It is simply telling an interest in your welfare? Will you not cause joy reclaimed, and ever after, to his dying day, honored the cause of Jesus; and the panting believer has been filled with "all the fulness of God." These are a or thing, can be understood only as we are before acquainted with the nature and qualities of that teng or thing. For Mr. P. gives us to understand, that these words have no intelligible meaning of themselves, in large time of duration and they can contain the same of themselves, in large time poor produgat, we your Gou and Father; who stands ready to receive you, and to bless you with every few of the peaceable fruits of righteousness" producted at Camp-Incettings. The fact is, generally speaketernity? Surely, I think you will. What more shall ing, there is not that degree of profanity and wickedness manifested by the wicked on the encampment, which they practise when they are absent from it;for the place is so awful and holy, that but few are so hardened in licentiousness, as not to be awed by the word and presence of Jehovah.

At length the writer strikes out a course, in which he supposes the Methodists may do more good, than to continue their Camp-meetings. But would it not be best for the writer to furnish himself with a more extensive acquaintance with the whole economy of the Methodists, before he attempts to give them lessons on their duty? Who are the best judges of duty, those who for years have marked the order of God, and are confine God to their own narrow views and operations? Have we not every reason to believe, that Camp-meetings, properly conducted, would become one of the most powerful means of saving souls, among all denominations, if ministers, deacons, and influential men in society, would wipe off those prejudices from the minds of their children, domestics and friends. which they have incautiously made upon them, and inspire them with a veneration for God's worship in any form and place? If they were taught by their ministers and parents, that universal space is God's temple, they would acquire the habit of behaving as lecorously in the grove as in the temple.

To conclude, while the Editor of the Courier hopes

t will never again be his lot to lament the "injurious tendencies of field-meetings;" we, with more san-guine expectation anticipate the day, when we shall enumerate thousands born of the Spirit at Camp-meet-B. F. L.

A Camp meeting was held on Bedford Circuit, Virrinia Conference, commencing the 30th of August, and ending the 3d of September. Thirty-one regular tents were pitched on the ground, which accommodated about 1000 souls; and about 1000 more visited the encampment, to hear the word of life. The meeting was opened by a sermon from that venerable servant of the Lord, the Rev. Stith Mead-in which, the day following being the 36th anniversary of his spiritual birth) he took a review of all the way in which the Lord and led him, and mentioned with gratitude his providential dealings towards him. It was a scene well calculated to affect the heart of the beholders, to see this veteran soldier of the cross, standing as it were on the very verge of eternity, recommending the religion of Jesus, with all the earnestness of a father, and exclaiming in the language of his text, "I am not shamed of the gospel of Christ; gelical sentiments and correct views of religion. Two for it is the power of God unto salvation to every one that believeth." The meeting was attended by five travelling and seven local preachers, who delivered their discourses in the power and demonstration of the spirit; and Jehovah, who is everlasting strength, man-understand the French language, which is of course ifested his power in the conviction and conversion of ouls, in arousing the slumbering sinner to a sense of is guilt and danger, and in encouraging the believer to press towards the mark of the prize of his high call-

FATHERLESS AND WIDOWS' SOCIETY.

The ninth anniversary of this Society was held at Park Street Meeting House, on Sabbath evening, the 16th inst. The audience consisted of about 3000 perons. The exercises were conducted by the Rev. Mr. Green, of the Union Church, in a very interesting and acceptable manner. The collection taken up at the close of the discourse amounted to \$256,32, and three gold rings.

The Fatherless and Widows' Society embraces various, from 25 cents to \$5 each. Its total receipts during the year preceding its anniversary meeting, amounted to \$513,91. Of this sum, \$409,87 Trustees.

"I called, says one of the Trustees in her Repor one cold winter's morning, on an aged widow, whose subsistence had chiefly been on the charities of individuals and the small sums bestowed by this Society, ing unable to do any thing for her own support. little wood if you please—as we are burning our last stick, and we have no means of obtaining more." After telling her I would procure her some, she observed to her daughter, who had been weeping at the pros-pect of their destitute situation. "Did I not tell you, our Heavenly Father would provide some way to relieve our wants? He never has left me to suffer for the necessaries of life, and I believe he never will."-But, said I, what will you do for food? as my means sit me in this time of necessity, will send some friend to supply my other wants." She left her wishing mablessings on the Society.

Another widow who had three small children to sunit will be a great relief to me, as to-morrow is the abbath, and I have not a piece of bread, nor a morsel of any thing to give my children to eat. What little I have earned, I was obliged to pay away for rent."—She took, said the Trustee, what few necessaries I had to bestow, and sa.", "Now I shall return with a light heart." Thus, as in many cases, "was the widow's heart made to sing for joy.'

Grand Canal Celebration .- The Grand Canal. which connects the waters of the great western lakes with the Hudson, is at length completed. The first boat from Lake Erie is to leave Buffalo at 10 o'clock this day, and arrive at Albany on the 2d of November. Mr. Editor, On the departure of the boat from Buffalo, a grand salute of artillery will be commenced, and continued by large canoon planted for the purpose, from Lake Erie to Long Island Sound. Orders have been issued to ther, I have sinned against heaven and in thy sight, ings produce few of the peaceable fruits of right. The New York State Artillery, by the Major General, and am no more worthy to be called thy son; make eousness." Whatever may be their effect, in regard directing the several companies to assemble at their usual places of parade this day, at 12 o'clock, to fire a National Salute in honor of the great work which will be this day consummated.

DEDICATION.

The Weslevan Chapel erected in Rochester, N. H. will be dedicated to the worship of Almighty God the

REVIVALS.

The Rev. Parmele Chamberlin, in a letter to the editor, dated the 8th instant, observes, "A pleasing revival is progressing in Dalton, Berkshire county, Mass. Last Sabbath evening, sixteen, we trust, were delivered from the slavery of sin. Many of these were the companions of my childhood. O my soul, magnify the Lord for his mercy."

The New Hampshire Repository says, "In the northern parts of Vermont-in several counties of New York and in many districts farther South, the Lord is working by his mighty power. Nor are we wholly destitute of such blessings in New Hampshire. In several Methodist societies particularly, we trust the Lord is pouring out his Spirit. Let not our churches be weary in well doing, for in due season we shall "reap if we faint not."

The Baptist Herald states that a powerful work of grace has lately commenced in the town of Minot, ty dollars, to constitute a premium to be awarded to Maine. "From 40 to 50 persons are apparently the writer of the best Tract, in the opinion of the Pub. wrought upon by the Spirit of God; and from 15 to 20 have found peace in believing in Jesus.

Ferrisburgh, Vt .- We are informed that in Ferrisburgh, the revival that commenced under Mr. Baldwin's preaching, still continues. It has been very powerful. Some interesting circumstances were connected with the conviction and subsequent conversion of two young ladies belonging to the Quaker persua-The work has had apparently a permanent effect on those who have espoused the Saviour's cause.

Somersuille, N. J .- In the revival, at this place, the benefits resulting from Sabbath schools is very manifest. One hundred young persons, all of whom have been connected with these schools, have made a public profession of religion. Of the Sabbath school scholars, 30 persons of color have united with the

RELIGIOUS SUMMARY.

African Churches .- Two Ecclesiastical Societies of ored people are about to be formed in the town of New Haven, Coun. One is to be a Protestant Eniscopal Society, and the other under the name of the nion Society, is to embrace the Congregationalists, and a few other sects not Episcopal. The old Methodist house of worship is to be occupied by the latter. and for the former a place yet remains to be provided.

A Georgia paper mentions that a Presbyterian Camp-meeting will be held at the Indian Springs, commencing on the 27th instant.

Five ministers banished .- The persecutions which have been excited of late in the Canton of Vaud, Switzerland, are doubtless well known to most of our read-There are now fire exiled ministers from this Canton, viz. the two Oliviers, Juvet, Chavannes, and Charles Rochat. They were banished for no other reason, than because they believed and taught evanor three months ago they were all in Paris, with their wives and children. Some overtures were making in England, to have them established as ministers in the islands of Guernsey and Jersey; where the people, on account of their proximity to France, very generally the language of the exiled clergymen.-Recorder and

Protestants in France.- A strong disposition exists in France to separate from the Catholic Church, and to adopt Protestantism, on account of the interference of the priests in all affairs, public and private. A rich merchant of Lyons lately abjured the Catholic faith. and published his reasons therefor. These being reprinted in a Paris Journal, it was immediately seized by the government, on pretence of its being the effect party spirit. The Catholic clergy are m ed and vexed at the course taken by several fathers of families, who, though Catholics born, choose to educate their children as Protestants .- London paper.

Ionian Bible Society. - In Corfu, one of the seven islands constituting the Ionian republic, is a flourish-ing Bible Society under the above title, having Auxiliaries in each of the other six, viz. Cephalonia, Zante. about 500 members, whose annual subscriptions are Santa Maura, Corigo, Ithaca and Paxo. Many sufferers by the Grecian war, who have sought an asylum in these islands, (which are under the patronage of England.) have been supplied with copies of the Holy are discussed, but to the adaptedness of the suggestion

Sabbatans .- A new sect are said to have lately whit reply, "live a moral life, and pray to God, and and morality." This is truly strong language, for one, all will be well with you." But the scriptures of truth who confesses he has seen but "little" of these meetable with their children—most of them in very desay ows, with their children—most of them in very desay one, not to leave these duties undone; but ings. And to what will his "most decided protest" titute and distressing circumstances. In all these sprung up in Lancashire, England, and made mafrom the Sabbatarians of our own country.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER, Accounts of revivals of the work of God, are always interesting to the friends of Zion; and thinking that On asking her what she most needed, she replied, "A little wood if you please—as we are burning our last advancement of the Redeemer's kingdom, I take pleasure in communicating an account of a Camp-meeting. held within a mile or two of this place. The meeting commenced on Friday evening, the 26th ult., under somewhat discouraging circumstances. The preaching was excellent, but there seemed to be an indifference among the audience, as to the great subject of religion. Sunday night, mourners were invited to come forward, and receive the prayers of their Chriswill only allow me to furnish you a little fuel. "God tian friends; but few seemed disposed to "flee the Almighty," said she, "who put it into your heart to vi- wrath to come." On Monday, the sacrament was idministered to a large number of communicants; who were generally refreshed while commemorating the death and sufferings of their once crucified, but now risen and exalted Saviour. On Monday night mournport, and by hard labor has much impaired her health, ers were again requested to come into the altar, and called on a Trustee to receive her monthly allowance bow down, and wrestle with the Lord for forgiveness bow down, and wrestle with the Lord for forgiveness from the Society. On being told the funds were near- of sin. About seventy came forward, a number of y exhausted and she could receive but a small pittance whom were converted, and the work progressed until this month, -"Well," said she, "if it be but a trifle, the meeting closed, which was on Wednesday the 31st ult. Forty-seven members were added to the church: and it is estimated that sixty persons obtained redemption in the blood of Christ, some of whom left the ground before they had an opportunity of joining the society. Great hopes are entertained that a general revival will take place in the circuit, as many have re turned home with a full determination never to rest until they are able to praise their Maker as a sin-pardoning God. May the Lord continue to carry on his work till all the ends of the earth shall have seen his E. W. R. Fincastle, Va. Sept. 1, 1825.

FOR ZION'S HERALD.

highly gratifying to the friends of Zion, and, it is hop-ing landed a quantity of artillery and several Europe ed, will inspire a spirit of gratitude in each believer's aus, sent to the commanders of the European vessel heart. Some five or six years ago, while brother John on that station, to request of them to persuade the in Adams was stationed at Salisbury, Mass. the Lord blessed him as an instrument in the awakening and conversion of more than twenty souls in Newbury, These good mediators, from pure philanthropy, endeawho were formed into a class, and were annexed to vored to induce the inhabitants and chiefs to accept the church at Salisbury. But as the Merrimac river the generous proposition of the Pacha, by represented between them, they were destitute of stated preaching. This little band lived in the hope that a kind providence would open a door for the erection of in the heart of the Morea, that our mariners disagreed, should be the providence would open a door for the erection of in the heart of the Morea, that our mariners disagreed. a house for the worship of God, and favor them with that the Spezziotes were transporting their families to the administration of his holy word. I found this little America, and that the Hydricies were preparing to do class, in August, 1824, attending regularly to the du- the same; and they said many other things suggested

The Lord hearkened and heard, and graciously answered their request, so that a church is now formed, consisting of about one hundred members. A very convenient chapel is erected, 60 feet in length, and 40 in width, which is finished, and was dedicated to the worship of Almighty God, on Thursday, October 6, 1825. A very interesting, spiritual, and argumenta. tive discourse, was delivered on the occasion, by the Rev. Isaac Bonney. A large and respectable congregation attended. The exercises of the day were onducted with a spirit becoming the occasion. Bless the Lord O my soul, and forget not all his AMASA BUCK

Salisbury, Mass.

LITERARY AND SCIENTIFIC.

PREMIUM OFFERED FOR A TRACT.

The committee of the American Tract Society, i stituted at New York, have received a donation of an lishing Committee, which shall be presented previous to the first day of January next, On the duty of pro fessors of religion, especially those who have w consecrate their property to the spread of the Gospel.
"The thought," says a communication from the de

nor, " rests with weight upon my mind, that in making a profession of religion, we consecrate our propert as well as ourselves, to the service of God. Yet a not many guilty of the sin which was visited with such signal vengeance upon Ananias and Sapphira, of keeping back a part of what they have devoted to the Lord! I tremble especially for the wealthy professor, lest to very many such the saying of our Lord should be verified, that "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Cannot something be publish. ed in the inviting form of a Tract, that shall bring home to the consciences of professors of religion these

The communications should be addressed to Mr. Wil. liam A. Hallock, Corresponding Secretary of the American Tract Society, No. 3, Cedar street, New York; and the wishes of the writers, as to the mention of their names, and disposal of their manuscripts after they have been read by the Committee, will be in all respects strictly complied with.

A good thing handsomely done .- The following let ter without signature or date, was recently trans through the post office under cover to Messrs. Colling and Hannay, booksellers of this city, with a request to forward it to the unknown author of the work alluded The letter enclosed a \$50 bill of the United States Bank at Philadelphia; and is one of the most delicate and interesting compliments to literary talent which our country has afforded. We are informed that it is the intention of the author to bestow the amount on the most deserving of the pupils in any of the orphan ast lums, in such manner as may best encourage moral and literary merit in their schools.

" I have read and re-perused the small volume upder the title of 'The Orphan, an American Tale, addressed chiefly to the Young.' The whole train of principles and feelings inspired by that book have interested me to an uncommon degree; and being in a situation to spare the trifle enclosed, I know not how to dispose of it in a more agreeable way than to place it in the hands of a writer whose sentiments, talents, and style are so eminently fitted to advance the orphan's cause.
"Who this comes from is not to be known, nor is it

necessary. The humble offering will not be less acceptable, because that by coming in this manner from one personally unknowing and unknown, it must be considered an impartial tribute to the merit of the work "To the author of 'The Orphan, an American

Prize Essays.—The Committee of Publication of the American Sunday School Union, offer a premium of \$15 to the person who shall write the best Essay, or series of essays, "On the Nature and Design of Sab-hath Schools, the Persons who ought to attend as Pu-pils, and those who ought to attend as Teachers;" aho a premium of §15, to the persons who shall write the best essay or series of essays, "On the qualification and duties of Superintendents and Teachers; the best means of acquiring these qualifications; and the best means of securing activity and perseverance in the discharge of those duties." Particular regard, in deciding on the merits of the essays, is to be paid, not only to the ability with which the subjects to the existing state of Sabbath School instruction in the different parts of this country. The communica-tions, post paid, must be sent to the editor of the Ame-rican Sunday School Magazine in Philadelphia, on or fore the first day of January next.

GENERAL INTELLIGENCE.

FOREIGN.

Latest from Greece .- There have been two arrive als from Liverpool during the past week, and the ac-counts received by them place the affairs of the Greeks in a more favorable light than those given in our last-Letters from Corfu, under date of August 10th and 13th, state that the Turkish army before Missolonghi had made another attack on that place, but were re pulsed with the loss of 3000 men, and the whole arny were dispersed, leaving behind them a large quantity of ammunition and baggage. During the attack a division of the Greek fleet, under Miaulis, appeared off the harbor, and after destroying one brig schooner, succeeded in dispersing the Turkish fleet The Captain Pacha retreated to Patras, and after ward left the coasts of western Greece. These 2 counts are confirmed from so many sources, as to rel der, it certain that the siege of Missolonghi, both by land and water, has been raised. The Greek Admiral Sachturis, with 28 ships and 10 fire ships, is said to have sailed for Alexandria for the purpose of attacking the Egyptian fleet, which is there preparing for at-

ther expedition.

Ibrahim Pacha is again affirmed to be in a very precarious situation. His march to Napoli di Roma nia was to have been seconded by treason within the town, but his plans were discovered and frustrated. As soon as he saw his plans disappointed he retreated back upon Tripolizza. It is said, that he has already been attacked there more than once, with success, by Demetrius Ypsilanti, and that in addition to this the plague is raging among his troops. - Observer.

Corfu, August 14 .- No doubt now remains of the entire defeat of the besiegers of Missolonghi. schid Pacha, having attempted three different times between the 13th and 16th of July to take that place by assault, and having been driven back each time with considerable loss, assembled fresh troops in order to try the success of a fourth attempt. He, however, remained irresolute till the arrival of the Turkish The following communication, I apprehend, will be Missolonghi closely by sea. The Captain Pacha are Captain Pacha are Captain Pacha have nghi to capitulate, on being per habitants of Missolo ties of a Christian life, and wrestling fervently with them, by their desire to save so many persons from the God in prayer, for the outpouring of his Holy Spirit. unsparing anger of the great Aga; but all their rhet-

oric had no effect on Bozzaris. Mar and seemed inclined to surrender might confide in what was told them counsel of so many brave men. But ris told them, that he and his me and become victims of their devotion He, therefore, sent away the media dictated by the bitterness of His soul, ed to the Pacha with his answer, be no attention to the words of men drive to treat them with his accustomed ph becoming master of the place. In c schid Pacha, he began then to prepa which took place early in the mornin The Captain Pacha sent 100 sels, with 5000 men, who began the whilst Redschid Pacha, with 30,000 ly said, seconded him by land. The tinate; the sky was hidden by the earth trembled from the shock of the hattle lasted six hours, during which ders could see nothing or moke. At last the cannonading of hours after, when the smoke had they saw the standard of the cross the fortress of Missolonghi. Then approached in their boats, and saw deleat of the barbarians had been were filled, and the sea covered wi They say there were fifteen thou wounded. In the mean time arrived Captain Pacha was obliged to flee to the Greeks burned one frigate, on achooser, and took all of the 100 sn had been engaged in this affair. T mous expedition against Missolor forces fled, pursued by our troops. gust, the Captain Pacha appeared Zante, and Miaulis was in the cha news was brought us by eye witness among whom were the Austrian Con wicto, and the Captain of an Engl ed at Corfu. The bells of Zante r to the evening. The people seized chants, who were known to be in the tain Pacha and Ibrahim Pacha, and them to death, had not the local gove ed it. The Austrian vessels in the to retire, lest the enraged multitude some injury. Thus have all the hop and of those Europeans who aided the

Gale at Liverpool .- A severe gale perienced at Liverpool on Saturday, vas felt by the vessels in the Chang and caused several melancholy disas The American Ship Superior, which day previous for New York, was drive coast of Ireland, and she will, it is fe tal wreck. The American brig Ex also sailed for New York, had both i ried away. One of the crew being thrown into the sea by its breaking off in the boat to endeavor to reserve truction; they succeeded in getting but a heavy sea swamped it, and nately perished.

Condition of Spain .- Late account dicate that a state of unusual disorder exist in that country, and that things tening to the crisis when some impo tional forces, overrun most of the pro into their fastnesses on the approac subdue them, and levying contributi ty, when their enemies retire. Agri are almost entirely abandoned on beavy tax imposed on the cultivator nothing can exceed the wretchedne Several conspiracies have been latel among others, a very extensive one ace of which numerous arrests including many of the higher orders An attempt has been lately made by ty to procure the re-establishment of in order to obtain the immense estate ession; but all their manœuvres the King refusing to accede to their ons that the King himself wishes to fers by the sale of these estates, and messenger to the Pope to obtain per them. The clergy seeing that their their present estates is very precario formed the project of elevating the I to the throne, and the abdication of freely spoken of from many quarter Courier, of August 30th, says, "Th discovered some extensive and in the southern provinces of the Pe ing is allowed to transpire by which with certainty what are its objects. Spain has no government—we had king.—N. York Observer.

A late London paper contains the of a human body recently disinterre state of preservation, copied from t

Exeter Gazettes. A most extraordinary instance of discovered a few days since, in repa vaults in St. Martin's church, in the ing a lead coffin, wherein were depo remains of the Rev. Mr. Heron, ish, the body was found as perfect a posited in the tomb, the flesh yield and recovering its smoothness when A napkin wrapped round shroud covering the corpse, were a

Jured as if they had just come from A grand Musical Festival was to to ster, in England, on the 13th to continue four days. The first will be a selection from Beethoven's from Handel, Haydn, Mozart and the whole of Handel's Messiah, and tion, with other selections, and the 4 Handel's Oratorio of Israel in Egyp em, &c. &c. The entire band will formers. The vocal department will Chorus of 90 cantos, 70 altos, 90 Seats, were to be provided for upwa

West India Hurricane. - St. Kit September give detailed accounts of one by the gale at Guadaloupe, & ced. At Basseterre, of 900 houses three fifths of the whole being com All the public buildings were destre njured. More than 150 persons, ished—of them whole families. At losses were light compared with the who have escaped have been enable ufferings of their brethren at Bas. nica the losses were heavy, particul pert's and La Soye .- Mills, works offee plants, fruit, and other trees. and there was not an estate in the isl of its plantain trees had not been b Martinique also had its share of the French fleet had providentially saile states, and escaped the gale.

From Colombia and Peru.-Ca the 21st ultimo, received in Phila Joseph Lancaster had received a se Geo. Bolivar. The Lancasterian Patronage of Bolivar, will be in a amination in the course of a month AND AND THE PART TO WARREN TO BE STATED IN THE SECOND OF T

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ng handsomely done .- The following letgnature or date, was recently transmitted bost office under cover to Messrs. Collins booksellers of this city, with a request to the unknown author of the work alinded er enclosed a \$50 bill of the United States? adelphia; and is one of the most delicate ng compliments to literary talent which has afforded. We are informed that it is of the author to bestow the amount on the ng of the pupils in any of the orphan asymanner as may best encourage moral merit in their schools.

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saus.—The Committee of Publication of an Sunday School Union, offer a premium e person who shall write the best Essay, or avs, " On the Nature and Design of Sabis, the Persons who ought to attend as Puof \$15, to the persons who shall write the series of essays, "On the qualification of Superintendents and Teachers; the of acquiring these qualifications; and the means of securing activity and persevee discharge of those duties." deciding on the merits of the essays, is to t only to the ability with which the subjects d, but to the adaptedness of the suggestions ing state of Sabbath School instruction in at parts of this country. The communicaay School Magazine in Philadelphia, on or first day of January next.

VERAL INTELLIGENCE.

FOREIGN.

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August 14 .- No doubt now remains of the eat of the besiegers of Missolonghi. Redthe 13th and 16th of July to take that place t, and having been driven back each time iderable loss, assembled fresh troops in order success of a fourth attempt. He, however, irresolute till the arrival of the Turkish er the Captain Pacha, which also blocked zbi closely by sea. The Captain Pacha hav-d a quantity of artillery and several Europeto the commanders of the European vessels tation, to request of them to persuade the inof Missolonghi to capitulate, on being perretire with their arms and their possessi od mediators, from pure philanthropy, ender induce the inhabitants and chiefs to accept rous proposition of the Pacha, by representem the danger they would be exposed to if not, and telling them that Ibrahim Pacha was art of the Morea, that our mariners disagreed, Spezziotes were transporting their families to , and that the Hydriotes were preparing todo and they said many other things suggested their desire to save so many persons from the g anger of the great Aga; but all their rhet-

might confide in what was told them, and trust to the most of command from many brave men. But the here Bozzaris and meaning subjects them to the authority of the Grand Marshal of Ayeucho, General Sucre, the therefore, sent away the, mediators with words, is altered to the Pacha with his answer, begging him to pay not tention to the words of men driven to despair, but to the words of men driven to despair, but to the words of men driven to despair, but to the words of men driven to despair, but to the words of men driven to despair, but to the words of men driven to despair, but to treat them with his accustomed philanti r.p., on his becoming master of the place. In concert with Refs. Learn to the words of men driven to despair, but to treat them with his accustomed philanti r.p., on his becoming master of the place. In concert with Refs. Learn to the words of men driven to despair, but to treat them with his accustomed philanti r.p., on his becoming master of the place. In concert with Refs. Learn to the words of men driven to despair, but to treat them with his accustomed philanti r.p., on his becoming master of the place. In concert with Refs. Learn to the words of the morning of the 260 f August to the service of the place. In concert with Refs. Learn to the words of the morning of the 260 f August to the words of the morning of the 260 f August to the service and the place of the place. In concert with Refs. Learn to the place of the place. In concert with Refs. Learn to the place of the place. In concert with Refs. Learn to the words of the place. In concert with Refs. Learn to the words of the morning of the 260 f August to the words of the place. In concert with Refs. Learn to the place of the place. In concert with Refs. Learn to the place of the place. In concert with Refs. Learn to the place of the place. In concert with Refs. Learn to the place of the place of the place of the place of the place. In the concernment of the place of the they saw the standard of the cross still remaining on the fortress of Missolonghi. Then the commanders approached in their boats, and saw how terrible the been engaged in this affair. Thus ended this famous expedition against Missolonghi. The land forces fled, pursued by our troops. On the 4th of August, the Captain Pacha appeared in the waters of Zante, and Miaulis was in the chase of him. This news was brought us by eye witnesses of the combat, among whom were the Austrian Commander, Boura-toricto, and the Captain of an English frigate, arrivd at Corfu. The bells of Zante rang from morning to the evening. The people seized on several merchants, who were known to be in the service of Captain Pacha and Ibrahim Pacha, and would have put them to death, had not the local government prevent-

Gale at Liverpool .- A severe gale of wind was experienced at Liverpool on Saturday, the 10th ult. It was felt by the vessels in the Channel most severely, and caused several melancholy disasters among them. The American Ship Superior, which had sailed the day previous for New York, was driven ashore on the coast of Ireland, and she will, it is feared, prove a te-The American brig Evelina, which had also sailed for New York, had both her topmasts carried away. One of the crew being on the mast, was thrown into the sea by its breaking; two others put off in the boat to endeavor to rescue him from destruction; they succeeded in getting him into the boat. nately perished.

The Austrian vessels in the port were ordered

to retire, lest the enraged multitude might do them some injury. Thus have all the hopes of the enemy,

and of those Europeans who aided them, been frustra-

Condition of Spain .- Late accounts from Spain indicate that a state of unusual disorder still continues to exist in that country, and that things are rapidly hastening to the crisis when some important convulsion will take place. The banditti, or rather the Constitutional forces, overrun most of the provinces, retiring into their fastnesses ou the approach of any force to subdue them, and levying contributions with impuni ty, when their enemies retire. Agricultural pursuits are almost entirely abandened on account of the heavy tax imposed on the cultivators of the soil, and nothing can exceed the wretchedness of the people. Several conspiracies have been lately detected; and among others, a very extensive one at Seville, in consequence of which numerous arrests have taken place, including many of the higher orders of the clergy. An attempt has been lately made by the apostolic party to procure the re-establishment of the Inquisition, in order to obtain the immease estates formerly in its possession; but all their manœuvres were ineffectual, the King refusing to accede to their proposition. It teems that the King himself wishes to augment his coffers by the sale of these estates, and has despatched messenger to the Pope to obtain permission to sell them. The clergy seeing that their hold even upon their present estates is very precarious, have recently formed the project of elevating the Infant Don Carlos to the throne, and the abdication of the King is now freely spoken of from many quarters. The London Courier, of August 30th, says, "There has evidently been discovered some extensive and serious in the southern provinces of the Peninsula, but nothing is allowed to transpire by which it can be known with certainty what are its objects. The real truth is, Spain has no government—we had almost said, no king .- N. York Observer.

A late London paper contains the following account of a human body recently disinterred, in a wonderful state of preservation, copied from the Plymouth and

A most extraordinary instance of preservation was covered a few days since, in repairing some of the vaults in St. Martio's church, in this city. On opening a lead coffin, wherein were deposited 85 years ago, remains of the Rev. Mr. Heron, Rector of the parish, the body was found as perfect as when it was de-posited in the tomb, the flesh yielding to the touch, and recovering its smoothness when the finger was re-A napkin wrapped round the head, and the shroud covering the corpse, were as white and uninjured as if they had just come from a draper's shop.

A grand Musical Festival was to take place at Yorkster, in England, on the 13th of September, and to continue four days. The first days performance will be a selection from Beethoven's Mount of Olives on, with other selections, and the 4th, selections from Handel's Oratorio of Israel in Egypt, Mozart's requiem, &c. &c. The entire band will consist of 600 per-formers. The vocal department will consist of a Grand Chorus of 90 cantos, 70 altos, 90 tenors, 100 bases. Seats were to be provided for upwards of five thousand

West India Hurricane .- St. Kitts papers to the 3d eptember give detailed accounts of the great damage ne by the gale at Guadaloupe, &c. already annou At Basseterre, of 900 houses, only 10 escaped; bree fifths of the whole being completely prostrated All the public buildings were destroyed, or materally More than 150 persons, of all colors, perhed-of them whole families. At Grand Terre the sses were light compared with the above; and those who have escaped have been enabled to alleviate the ufferings of their brethren at Basseterre. In Domiica the losses were heavy, particularly at Prince Ruert's and La Soye .- Mills, works, dwellings, canes, plants, fruit, and other trees, were destroyed; and there was not an estate in the island in which some of its plantain trees had not been blown down.

Martinique also had its share of the calamity. The reneh fleet had providentially sailed for the United states, and escaped the gale.

From Colombia and Peru.—Carraccas papers to

smoke. At last the cannonading ceased, and two bless than 5000. Mr. B. found many opportunities of hours after, when the smoke had a little subsided, conversing with the priests and people of Chili. He says, "having thrown off the Spanish government and not yet fully organized a new one, all are inquiring as to the nature of the government which they ought to form, defeat of the barbarians had been. The trenches the subject of education, and a free toleration of reliwere filled, and the sea covered with dead bodies.—

They say there were fifteen thousand killed and have the best of all institutions, though few are well They say there were fifteen thousand killed and wounded. In the mean time arrived Miaulis, and the acquainted with them. Telling them that I am from Captain Pacha was obliged to flee to Castra, on which the Greeks burned one frigate, one corvette, one schooner, and took all of the 100 small vessels which scribe them." Mr. B. was generally known to be a Drendful Fires.—The last I protestant clergyman, but was received none the worse for that. The priests treated him with respect and kindness. He designed to visit Peru and Colombia before he returned to this country .- Hamp. Gaz.

DOMESTIC.

PUBLIC THANKSGIVING.

The Governors of New Hampshire, Massachusetts, Conecticut, and New York, have appointed Thursday, the 24th of November, to be observed as a day of public thanksgiving and praise to Almighty God, in their several states respectively. We insert the proclamation of the Governor of this Commonwealth.

BY HIS EXCELLENCY LEVI LINCOLN.

GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS. A PROCLAMATION,

For a day of public Thanksgiving and Praise. The season having recurred, in which it has been sual for the Executive Authority to set apart a day for a religious festival, in public and solemn recognition of the mercies and blessings of Divine Providence through the preceding year, and there being abundant cause for present acknowledgment and gratitude to Almighty God, I do, by and with the advice and consent of the council, appoint Thursday, the twenty-fourth day of November next, to be observed as a day but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it, and all three unfortu-but a heavy sea swamped it. and people, of every religious denomination, to assemthat day in their respective places of public worship, and to offer to the Author of all their enjoyments, their Creator, Protector, and final Judge, the incense of hearts deeply sensible of his goodness:

That through the past year, and especially in a season of unusual heat and exhaustion, He has so generally preserved the health of the people of this Comnonwealth. That He has prospered them in their pursuits, and in schemes of landable enterprise: that He has given to the Husbandman a propitious seed time, and rewarded his labors in the cultivation of most of the fruits and products of the earth, with an cessful, navigation and trade unmolested and profitale,-manufactures and the arts improving and widely and usefully extended; -that the means of education are greatly diffused, and more wisely and generally appreciated and enjoyed;-that the instituions of religion are held sacred, and all the people, in the possession of the holy scriptures and by the support of a pious and learned ministry, have opportunities for instruction in the great truths and doctrines for the favors conferred upon us in common with the other states of the Union, that we have an able and impartial administration of the General Government; shing condition of the nation.

the blessings of peace and friendly and beneficial in-tercourse with other nations;—that he would mercifully regard the President of the United States, and all others who are called to the discharge of public duties in the General State Governments, and enable them faithfully and acceptably to execute the trust reposed in them;—that He would look with especial fa-vor upon the Institutions of Learning, and increase disposition to cultivate the means of literary and religious improvement with which we are so highly favored;—that He would restore joy to those places which have been visited with the sadness of estilence, and be the health of the countenance of His people through every part of our land;-that he would give success to the labors of industry, and pros-

per every lawful employment and undertaking.

And in our prayers may we not be unmindful of the condition of our fellow men in other regions of the will be a selection from Beethoven's Mount of Olives from Handel, Haydn, Mozart and Parcell. The 2d, the whole of Handel's Messiah, and the 3d, the Creative world, but earnestly and fervently commending them to the mercy of God, beseech of Him, that He would extend the blessings of civil liberty and of just government to the oppressed and struggling nations of the earth; that the arm of despotism may be arrested, and man, in a state of civil society, may rise to the dignity of his moral nature, and, in the exercise of the capacity of self government, be free ;-that he would prosper with a speedy and glorious issue the means which are employed to disseminate a knowledge of His Holy Character and Will, and cause all the people who dwell on the face of the earth to understand and practise the way by which, through a divine redemption, they may hope to be finally happy.

ed to abstain from such labors and amusements as are

Given at the Council Chamber in Boston, this twen Statss of America.

By His Excellency the Governor, with advice and nsent of the Council. EDWARD D. BANGS, Sec'ry. God save the Commonwealth of Massachusetts!

Telegraph, gives an account of the execution of Stephen Videts for the murder of Mrs. Fanny Mosely. The Telegraph says-

patronage of Bolivar, will be in a state for public examination in the course of a month. A decree of Bo-

HOUSE OF CORRECTION AND JAIL.

The number of persons at present confined in the ouse of correction in this city, is 145, viz. 86 females and 59 males. In the jail, for debt, 27. Religious onversation is regularly held with the prisoners of the jail on the Sabbath, by Laymen who call for that purpose. In the house of correction religious worship is attended regularly on the Sabbath, usually by clergy-

Drendful Fires .- The last Lower Canada papers nention, that extensive fires were then raging in that Province. The New Brunswick papers of the 7th instant also announce that the forests in that quarter were in flames, and add, that while the citizens of Frederickston were engaged with their angines prescribing limits to the destruction at some distance from the town, a conflagration broke out, and in a short time destroyed thirty-nine dwelling houses, and tweny-nine barns and shops, with most of their contents. The names of the sufferers are given. They ald, that the fires were raging in Miramachi, where thirty ouses had been burnt; that many forests were on fire: that a house and barn had been destroyed at Calais, a house in St. Davids, N. B. and 60 tons of hav on Mogorrowock river.

Norwegian Emigrants-A vessel has arrived at this port, with emigrants from Norway. The vessel is very small, measuring only about 45 tons, and brought 46 passengers, male and female, all bound to Ontario county, where an agent, who came over some time since, purchased a tract of land. They have had voyage of fourteen weeks; and are in good health and spirits.

Narrow Escape .- A person repairing the wall of a Marrow Escape.—A person repairing the wall of a well, in Virginia, was suddenly enclosed by earth and stones, in consequence of the wall above him giving way. He was however protected by the accidental meeting of two large stones just above his head, until he was dug out, alive and well, after having been entombed seven hours.

Number of Christians.—By a calculation, ingeniously made, it is found that, were the inhabitants of the known world divided into thirty parts, nineteen.

the known world divided into thirty parts, nineteen are still possessed by Pagans, six by Jews and Maometans, two by Christians of the Creek and Eastern Churches, and three by those of the Church of me and Protestant communion. If this calculation be accurate. Christianity, taken in its largest latiitude, bears no greater proportion to the other religions, than five to twenty five, or one to five. If we regard the number of inhabitants on the face of the globe, the proportion of Christians to other religionists is not much greater; for, according to a calculation most of the fruits and products of the earth, with an made in a pamphlet published originally in America, abundant harvest;—that our fisheries have been sucthe world amount to about 800,000,000, and its Christian population to only 200,000,000; in Asia 2,000,000 Africa, 2,000,000; Europe, 177,000,000; America, 18,000,000; the Greek and Eastern Churches, 30,000,000; the Papists, 100,000,000; the Protestants, 70,000,000. The Pagans are estimated at 461,000,000; the Mahemetans, at 130,000,000; the Jews, 9,000,000 If a generation lasts 30 years, then in that space, 800,000,000 will be born and die; consequently, which pertain to their final accountability and future 73,059 suffer death every day, 3,044 every hour, 51 state of existence. And let thanks be given to God every minute, and awful to reflect, nearly one every

Afflictive Providence .- Agentleman called at our ofand that a spirit of conciliation and mutual confidence fice this morning and related the following circumprevails among the people; and that peace, prosperi-ty and happiness are pre-eminently the enjoyment and of Royalton, in this country, had been paying his addresses to a young lady in his neighborhood, and this And while we rejoice in the mercies which we have day was fixed upon for their wedding. He paid a visit experienced, let us suplicate the Throne of Grace for to her last Sunday evening, apparently in the full an humbling sense of our personal unworthiness, for enjoyment of health—with the prospect of long life, and forgiveness of our sins, and for a spirit of wisdom and in the pleasing anticipation of the approaching period, piety to reform our lives and regulate our future conduct, And with our praises let our prayers also be addressed to Heaven in behalf of our beloved country; he turned around as if to wish her a good evening, and that Almighty God would be pleased to continue to us dropped down dead upon the floor! Thus has an anticipated occasion of joy and gladness, been made a season of mourning; and she that was to have been attired as the happy bride, is now clothed in the sable vestment, which bespeaks but faintly the auguish of her heart .-

Lockport Observatory, Sept. 29. Disastrous Shipwreck .- The French brig Maria Theresa, from Point Patre, Guadaloupe, bound to Wilmington, N. C. was wrecked on North Edisto, on the night of the 29th ult. The chief mate and six of the crew, in an attempt to swim ashore, were drown ed. The captain, second mate, and four seamen, succeeded in gaining a sand bank, where they remained several hours, up to their knees in water. At length a signal made with a board, was perceived by several negroes on the Island, about three miles distant, who stripped off their cluthes and waded into the sea, the moment they saw the distressed situation of the persons on the bank, and brought them to the shore.

And the people of the Commonwealth are requested to abstain from such labors and amusements as are aconsistent with the services of the occasion.

Siven at the Council Chamber in Boston, this twenty-first day of October, in the year of our Lord one thousand agent hundred and twenty fire and the council the services of the occasion.

When the Council Chamber in Boston, this twenty-first day of October, in the year of our Lord one themselved in the services of the occasion.

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When the Council Chamber in Boston, this twenty-first day of October, in the year of our Lord one the occasion of the occasion occasion of the occasion occasion of the occasion occasi thousand eight hundred and twenty-five, and in the be-I have slighted the religious advice of kind par-fiftieth year of the Independence of the United ents, and am now so soon to leave this world, without a prospect of being prepared for another."

Extraordinary Feat .- In a late paper, we read an account of some wonderful performances on the slack rope, by a circus actor, at the south. But they hardly equal those of the Indian tumblers, noticed in Webb's narrative of an expedition to the source of the Singular Circumstance-The Franklin, Malone Ganges. This writer states, that during his residence at Srinagur, he witnessed the performance of the Bhart, or Bheda, a religious rite. One end of a rope was fastened to a stake near the bed of the river, the other the 21st ultimo, received in Philadelphia, state that

"That while under the fatal tree, a paper was then was carried to the top of a mountain, nearly a mile in read at his request in which he asserted his innocence ascent, where it was fastened to a large tree. On Geo. Bolivar. The Lancasterian school, under the in the following terms: 'With regard to the crime for this rope one of the tumblers was placed astride, with

Caution to Boys .- A boy at Portsmouth, N. H. has been convicted of the offence of writing an obscene word on a fence, and sentenced to pay a fine and costs, amounting to \$9 68. The same boy and one other were also convicted of rude and disorderly conduct, ighting and profane swearing, and sentenced to pay a fine and costs amounting to \$3-25 each. They were both committed to prison.

JEMIMA WILKINSON AND AN INDIAN.

The high claims of Jemima Wilkinson (that Christ scended the second time and dwelt in her) are generall, known. A few years past, a religious Indian paid her a visit with intention to find out wherein her reat strength lay. After discoursing with her some time in English, he changed his dialect, and spake in his own mother tongue: to which Jemina replied in her plain manner of speaking, "Thee must not speak to me in Indian labguage, for I do not understand it." "Ah," said the Indian, "then I know you are not my Saviour; for my blessed Jesus understands poor in-

MARRIED,

In this city, Mr. Harrison Gray Otis Rogers to Miss Anasta-tia kelso; Ar. Flavel Mosely to Miss Mary Anne Ockington; Ar. Annos French to Miss Lydia Clarke, Hon. Robert cike January of Brunswick, Me. to Miss Lydia Chapman, eldest dauguter of Andrew Chapman Esq. formerly of Beverly; Mr. Thomas Bolin to Miss bettsey Akerman; Mr Wm. Pool, jr. to Miss Mary Lawrence—Mr. Leavitt Gardher to Miss Christiana Wilder; Mr. Richard Rowse to Miss Elizabeth T. borr; Mr. Henry Johnson to Miss Elizabeth Ann, daughter of the late Mr. Theophilus Lym.

Air. Theophilus Lyon.
In England, the Right Hon. Stratford Canning to Eliza Charlotte, eldest daughter of James Alexander, Esq. M. F. and first cousin to the Earl of Caledon.

- Telephone Action

the public, and it is important they should know what in Berwick, Me Oct. 2d, Mrs. Abgail Wallis, consort of the Rev. Linzey Wallis. Mrs. Wallis had been a worthy member of the Methodist phistopacthorch about mne years.

At Lesington Mass, on the 15th dist Capt. Oliver Locke, the State of the Methodist phistopacthorch about mne years.

At Lesington Mass, on the 15th dist. Capt. Oliver Locke, the Methodist phistopacthor and the state of the Methodist phistopacthor and the state of the Methodist phistopacthor and the state of the Methodist phistopach and the state of the school.

The Trustees of the Academy met in Wilbraham on the 28th ult., and found the building in such a state

aged 36, cannuarder of the rife corps, which was to have had a parade day on Monday. He was accidently shot by one of his friends and neighbors in the following manner: While he with one of his company were fixing at a mark, a discipline common in Rifle company, he stepped behind a small door of a barn on which the made was, to chalk his own buillet holes, when the fixed without the least coverage of the contraction of the company was the start of the contraction o

North Carolina; and when the war began, he volunte fred as a private, but was shortly afterwards appointed Chapian, and in that relation secured the confidence and exteem of all who knew him. On his return from the army he was chosen Colonel, and was subsequently made Treasurer. While in this office Lord Cornwallis passed through the state, and Mr. Hill was obliged to fly and take with him the raoney, and the most important papers belonging to the state. He was at one time nearly taken by Cornwallis, but providentially escaped and secured his charge. At the conclusion of the war, he resigned and retired from public life; and in 1799 he removed to Williamson county and settled where he died. The deceased has had thirteen children, eight of whom are alive, and these children, with their children and grand children, amount to one handred, the immediate descendants of this excyllent man. As this institution is only in its incipient state, the hendred, the immediate descendants of this excellent man. In Hopkinton, N. H. Aug. 22d, Mrs. Mary Straw, in the 96th year ofher age. At 17, she was married to Mr. Jonathan Straw, in Salisbury, Mass. and removed to Concord, N. H. in the time of the Indian war, and lived one year in Eastman's Garrison; then removed to Hopkinton, N. H. and lived two years in Garrison; then removed to their farm, where she lived until her death. Her descendants are 10 children, 66 grand-children, 210 great grand-children, 36 the 5th generation-grand children, 36 of the 5th generation-grand children 38 of the 5th g children, 210 great grand-children, 38 of the 5th generation— 324 in all. The oldest child which attended the funeral was 77, the oldest grand child 57. She belonged to the Church of Christ 76 years lived a widow 35 years. For many years was almost entirely deaf. A short time before her death, her hearing became almost perfect. As an infant goeth to sleep, so her spirit fled without a sigh or a groan.

In Versailles, Ken. Miss Jane Hale. She put an end to her existence by jumping into a deep well. She had just united herself to a Baptist Church. When the family retured to bed they left her reading the New Testament: in the morning they found a note on her table, stating that they might find her in the well.

the well.

At Dublin, near Columbus, Ohio, on the 24th ult, after an illness often days, the Rev. Henry Christie. The deceased had been a member of the Methodist Episcopal Church, about 40 years, and a preacher of the gospel upwards of 30 years, during which he maintained a character firm and unshaken in the faith he had adopted. During his last illness, he was patient and resigned, and when told thas he could not live, he smiled, and save glory to God, expressing a desire to "depart, and be with Christ, which is far better.—Eogle.

On Wednesday evening, the 5th inst, at the house of his friend Win. Quinton, rear Snowhill, Maryland, Mr. William Thompeon, if merant preacher of the gospel in the Methodist.

sons on the bank, and brought them to the shore.

One of the crew, on leaving the wreck succeeded in gaining a plank, on which he supported himself nine hours, when he was providentially driven on shore by the wind.

Extract of a letter dated Montreal, Oct. 7.

On Friday several poor fellows are to be executed. I passed the new drop about an hour since, and saw the awful preparations going on. I shall go this afternoos with the Rev. Mr. Christmas and see them. Mr. C. yesterday called on those who are from the States, and told them that all hopes had fled, as the Governor had determined they should suffer. One of them is for burglary—a man from Vermont, with a Lord Jesus. Their hearts, he observed, had been kuit together solemn change that awaited him. Both of these young gentle-men died much regretted. Their uniformly excellent conduct had secured them many friends in a land of strangers, and the Academies of which they were Rectors, have sustained no

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

MONDAY, Oct. 17—Arriced, ships Columbus, L. Turner, Cronstadt, 39 days, Elsinore, 30; Mercury, Barnett, Liverpool; bark Garland, Hilton, Stockholm: Superior, Sweetser, Matanzas; Washington, Chapman, Gottenburg; Jew, Chase, Smyrna; schs. Hiram, Murch, New York; Leader, Cousins, Eastport; Evergreen, Booth Bay; sloops Reaper, Baker, Troy,

ordand; Brutus, Ciars, 19—, Arrived, ship Athens, Henry, WEDNESDAY, Oct. 19—, Arrived, ship Athens, Henry, WEDNESDAY, WEDNESDAY, WEDNESDAY, WEDNESDAY, WEDNESDAY, WEDNESDAY, WEDNESDAY, WEDNESDAY, W Cronstant, 41 days, Elsinore 32; brig Pacific, Dinsmere, Matanzas, 27; schs. Adams, Guest, Charleston, 10; Thomas, Lubec; sloop Charles, Eastport.—Cleared, ship Chariot, Pratt, Savamani, brig Harriet, Henchman, St. Thomas; schs. True American, Lufkin, St. Andrews; Only Son, Cook, Philadelphia; sloops Hero, Averell, N. York; Ellza Ann, Gould, do.

True American, Lufkin, St. Andrews; Only Son, Cook, Philadelphia; sloops Hero, Averell, N. York; Elba Ann, Gould, do.

THURSDAY, Oct. 20—Arrived, via Quiney, Two Brothers Hammond, Labrador, 136.000 fish; Mentor, Eldridge, 105.000; Bethiab-aod Anna, Hamilton, T.7.000; W. Return, Nickerson, 104.000; via Peer (sland, Rebecca and Polly, Smith, 70.000—all from Labrador; Glide, Dusbury; Eagle, Plymouth; ship Palladhum, Cloutman, Stockholm, via Elsinore.—Cleared, bark Blakely, Conway, Buenos Ayres; briga Kenhawa, Lee, Trindiad; Ranger, Hedge, Baltimore; schs. Elizabeth, Gobb, do.; Morning Star, Killey, Philadelphia; Leonidas, Johnson, Matanzas.

FRIDAY, Oct. 21—Arrived, sloops Echo, Lovell, N. York; Sabine, Lewis, Hartford; Boston, Damrell, Portsmouth; Independence, Dexter, Gloueoster.—Cleared, brigs Hope, Loring, Gibraltar and a market; Joseph, Bright South America; Richmond Packet, Perkins, Kennebunk; schs. Prince and Groves, Allen, St. Andrews; New Hope, Smith, Edenton; Hill, Elweil, Bath; sloops Sally Curtis, Hart, Portsmouth; Packet, Johnson, Tortland:

SATURDAY, Oct. 22—Arrived, brig Diana, Allen, Cronstadt 45, and 37 from Elsinore; schs. Mary, Chandler, Baltimore; Alert, Banzor: Reporter, Portland.—Cleared, ship Milo, Woodberry, Charleston; brig Trident, Freeman, Portorico: schs, Alert, Gorham, Havana; Washington, Howard, St. Johns, N. F.; Billow, Barker, Halifax; Independence, St. Andrews: Mangaret, Winter, Baltimore; Mirror, Easset, N. York; Five Brothers, Lubec; Alexander, Castine: Echo, Ransom, Hartford; William and Nancy, Cody, Wilmington; Seaflower, Bath.

SUNDAY, Oct. 23—Arrived, brigs Diana, Heddean, Bre-SUNDAY, Oct. 23—Arrived, brigs Diana, Heddean, Bremen; Pilot, Fisher, Philadelphia; schs. Edward Freble, Rogers, Eastport: Dorcas Hawes, Scudder, New London; sloops Manilla and Orion, New York; brigs Rover, Allen, Liverpool; America, Covington, Cronstadt 48, Elsinore 40: Ruby, Shute, Bonavista; French brig Teujour le Menne, Dalmas, Port au Frince, 33; Virginia, Luce, Stockholm 72, Elsinore 55; Iddo, Spear, Thomaston for New Orleans; ship Thomas Fowler, Candler, Stockholm; schs Sally, Eath, N. C.; Edward, Moore, Morris' river; Leopard, Barustable; Wave, New York; Boston 'racket, Webh, Trinidad, Cuba; sloops Harriet, Flymouth; Mechanic, Smith, New York.

TO THE PUBLIC.

The subject of the Wesleyan Academy at Wilbraham in this state, has been for some months before the public, and it is important they should know what

for the opening of the school.

The Trustees of the Academy met in Wilbraham on the 28th ult., and found the building in such a state of forwardness that they determined to open the school the first Monday in November next. Accordingly they have unanimously appointed the Rev. Wilbur Fisk, A. M. well known in this Conference, as a genwhen his friend, without the least conception of his being there, fired at the mark.—The builet passed through his body, and he expired in a few hours.

At the residence of the Rev. Edward Cannon, in Lynchburgh, the Rev. Christopher Sintmons Moring. He had been about 36 years a Methodist travelling preacher.

On the 11th ult at his residence in Williamson county, N.C. the venerable Rev. Green Hill in the 34th year of his age. He was a native of North Carolina, and has been a member of the hierhodist Church sixty years, and a minister fifty-fire. He was a member of the first revolutionary convention of North Carolina; and when the war began, he volunte ired as a private but was shortly afterwards appointed Chaplain, and tionian of education and piety, to be Principal of the institution, and Mr. Nathaniel Dunn, jun. A. B. late of Bowdoin College, to the second place, or Precep-

As this institution is only in its incipient state, the Tratees are not prepared at present to say any thing respecting the age and qualifications of the youth to he admitted into the academy, nor to say what rules and regulations in some other respects may be found necessary in the progress or final attainment of their object: but time will develop and mature them. In the mean time the friends and patrons of the institution may rest assured that what the Trustees promise shall be wanting on their part, or on the part of the teachers, to make the school profitable to the youth who

attend, and agreeable to their parents and guardians.

T. MERRITT, One of the Trustees. Publishers of newspapers in New England will onfer a favor on the public by giving the above no-

---MAINE WESLEYAN SEMINARY.

tice a place in their columns.

The public are informed that this Institution is now in successful operation, under the superintendence of Mr. ZENAS CALDWELL, a gentleman of liberal education, who is well qualified for the important trust.— The plan of the school has already been exhibited to the public, in a circular published in Zion's Herald, of March 30. The branches which are taught, besides instruction in Mechanics and Agriculture, are Reading, Writing, Geography, Mathematics, and the Lan-

guages.
TERMS.—To Institution Scholars, One Dollar per week for Board and Tuition, and less in proportion to the ability to perform labor. Tuition to Scholors who do not board in the Institution is Three Dollars per Quarter. Board may be obtained in the vicinity at one dollar twenty-five cents per week. Per order of the Trustees.

JAMES WILLIAMS, Sect'y. 17 Publishers of newspapers in New England will coufer a favor on the public by giving the above notice a place in their columns.

To Agents and Patrons .- It will be recollected, that such was the increase of subscribers to the paper during the first quarter of the present year, that many were mable to obtain the early numbers of the cur rent volume. This difficulty would have been avoided had their names been transmitted in due sesson.— To avoid similar disappointments in future, the Agents are requested to ascertain, as early as possible, the additional number of papers that may be wanted on their respective circuits and stations, and send in the names of all new subscribers, previous to the com-

mencement of the next year.
Subscribers who intend to discontinue, at the end of the year, must notify the publisher previous to the 15th of December, and pay up all arrearages; otherwise they will be considered as subscribers for anoth-

The Agents will take notice, that it is not necessary to return the names of any, except new subscribers, and those who may wish to discontinue.



FOR ZION'S HENALD. A SHOWER

I've seen the earth with gloom o'erspread. When clouds were gath'ring over head: But soon the vapors cease to blend,

Soon the bright sun delights our eyes, The glorious rainbow decks the skies: The trees, and all things, smile around, And little birds their praise resound.

And glist ning drops of rain descend

So, when God's people raise their prayers-Minds in the dark, eyes fill'd with tears, The Spirit hovers o'er the place, And drops the blessings of his grace.

God's Spirit bids the darkness flee. Then Jesus' smiling face they see. The Sun of rightcourness shines bright. Although not seen by mortal sight.

Now saints their heart and voice employ, In shouting songs of holy joy; And sinners, glad to hear the word. Flock to the altar of the Lord. Hark! soon is heard the new-born child.

Lisping, in accents sweet and mild, The joys which in their bosoms glow-Joys which from Jesus only flow.

Father! here may thy children's cries Pierce the bright portals of the skies; And wilt thou hear and answer prayer-In these rich blessings let us share.

MY FATHER IS AT THE HELM. Behold you ship by storms and tempests driven,

Rocking and reeling o'er the vast profound, While angry ocean's surges dash towards heaven, And horror and dread ruin rage around.

The heart-sunk mariners, appall'd, aghast; Now here, now there in wild confusion flee, Despairing to survive the furious blast, Their graves expect to be the billowy sea.

Gone e'en the hope of hope-one of the crew, His eye-balls glaring with distraction wild, Flies to the cabin; instant met his view, Playing, and perfectly compos'd, a child!

"We're lost! all lost!-art not afraid?" he cries, "E'en now the swelling seas the ship o'erwhelm!" With sweet composure, " No," the child replies, " I'm not afraid-my father's at the helm."

So on the ocean of this mortal life, Where fiercest storms of sin and passion rage; Where reason, truth and error are at strife, And powers of darkness the dread contest wage

Where tempests of affliction ever rise, And clouds of gloomy sadness ever roll : Where suffering virtue in prostration lies, And floods of sorrow seem to sink the soul

The real Christian can the scene survey. Though pending ruin threaten to o'erwhelm And in his God confiding, calmly say, " Why should I fear? -my Father's at the helm."

OBITUARY.

FOR ZION'S HERALD.

MEMOIR OF MISS ELIZA GRANT. Some angel guide my pencil, while I draw

What nothing less than angel can exceed A youth on earth devoted to the skies."

It happens, unfortunately, that biographical sketches at present are less read than formerly. Many flow-ery writers have taken it upon themselves to eulogize the dead, more for the purpose of displaying their own talents than for any thing else; and have lavished meir fulsome panegyrics upon those, whose lives the public well knew were by no means worthy of them. In the following notice, the writer does not expect to shine as an author; and for the truth of his statements he is willing to appeal to the acquaintance of the subject of

Miss ELIZA GRANT, was the daughter of Mr. Eliphaz and Mrs. Mary Grant, born September 25, 1807. When very young she was discovered to possess an amiable disposition, and was very much given to study. This, in connexion with her powerful genius, soon stored her mind with useful information, much above mediocrity for one of her age. Nor was she envied by any of her school mates, which is often the case in schools. Her winning deportment had secured the respect and attention, not only of her master, but of neighbors, as far as her acquaintance extended. Her steady and womanlike conduct, even in her juvenile years, was a common subject of remark. Nor, as is too often the case, did the glitter of worldly pleasures and amusements captivate her mind, as she approached adult age. The germs of her virtue, which appeared early in life, seemed to take deeper root .-They grew with her growth, and strengthened with

To one who rests his faith upon works of the law it perhaps would appear, that, for a person whose moral rectitude would bear the above description, no further religion would be necessary. But this was not the case with Eliza. Although she had tried to get to heaven by her own merits, it pleased the Lord to open her eyes to a realizing sense of her situation. It was then that the moral principles on which her superstructure rested, vanished like the baseless fabric of a vision; it was then that she accounted her own righteousness as filthy rags, and fled for refuge to a Saviour. Her prayers were heard: conversion succeeded conviction; and she was made happy in God, and joined the Methodist connexion. This happened in the 14th year of her age.

If her former life was remarkable for moral excellence, so her new life was noticible for religious faithfulness. To descend to particulars would perhaps be improper: I shall therefore notice a very few of the leading traits of her religious character. It is often and spiritual preparation of his work. His sincere said by the irreligious, that professors (some of them) are too cool and unsocial with the world; while othand familiar with her young friends, and at the same time grave and sincere with Christians; without rudeness in the former circle, or affectation in the latter. But I must be brief. I have been personally acquainted with Eliza for several years; and a considerable part of the time, have lived under the same roof; and I can truly say, that I never saw her face disfigured trations, will as sincerely use those aids and put forth with anger, nor ever heard a word from her lips, calnever knew an unpleasant word to pass between her this very object. The arduousness and responsibility

obliged to pay the great debt to nature.

emn and delightful-to the unconverted, it was evidently very affecting. Tears flowed spontaneously she, calling him by name,) that your sister with her You see, dear brother, your sister in the arms of death. reavement. A few more moments, and this feeble which behold you, will be closed-for ever closed .-This short interview closes our earthly intercourse. Farewell! may heaven hear my prayers, that we may all meet in that endless day, which seems to be just Lamb? dawning upon my soul!"

Thus died this amiable female, exhibiting to the world, as well by her life as by her death, an instance of sterling piety, seldom equalled, and never excelled in the history of man.

"Early, bright, transient, chaste as morning dew, She sparkled, was exhaled, and went to heaven."

Her funeral was solemnized on the 3d inst. when a pertinent and well adapted discourse was delivered by Rev. Ray Potter, from 2 Cor. v. 2. An unusual number of persons attended, among whom were her schoiars, who walked in procession to the place of interment.

Farewell, bright soul, a short farewell, Till we shall meet again above, In the sweet groves where pleasures dwell, And trees of life bear fruits of love.

Cumberland, R. I. Sept. 4, 1825.

----TCOMMUNICATED.

Died, in Duxbury, Mass. on the 1st inst. Mr. Asa CHANDLER, in the 84th year of his age, leaving a com- ledge of the end to which such means might lead. panion about the same age, with whom he lived 65 years, and by whom he had been blest with 8 children, ment of vital piety, neither their conversation nor 70 grand children, and 59 great grand children, most their tempers were calculated to inspire the minds of of whom are now living, and reside within five miles their children with the fear of their Creator. To of his house. All of them that are settled in life are read the word of life was a duty so utterly neglected, comfortably situated, there being not one among them that even a Bible was not procured for the family.

of a dissipated character.

The deceased professed religion a number of years since, and has appeared to exemplify the Christian the energies of the Holy Spirit can reprove and make character, by a corresponding life and conversation. manifest the "unfruitful works of darkness." Though When the long deferred period of his human existence destitute of all knowledge of the Bible, Charles was arrived, his mind possessed a heavenly tranquillity, regarded by that eye, which, seeing, pities and rewith a faith firm and unshaken in the truths and prom- lieves; so that he was convinced at the early age of ises of God's word, and of his personal interest in six, that all happiness depended upon the favor of to meet his God; and till the last, his delight was in him in the knowledge of God; that by loving and the voice of prayer.

tained, he was constant, faithful, affectionate, and resand hearts of all acquainted with him. As he posmade many "friends of the mammon of unrighteousness," never turning the needy away empty. Failings In this room there was a bittle hobby horse, upon he had, but through his trust in a Saviour's merits, and which he was accustomed to ride. With an anxious his God, we have reason to believe, he is permitted to little hands over the saddle, and in the ferveney of his numerous descendants meet him.

B. O.

Duxbury, Oct. 9, 1825.

MINISTERS' DEPARTMENT.

FOR ZION'S HERALD.

Mrs. C. M. Than

Nothing is more painful to me than these egotistical details of my own affairs, and I turn with delight to a subject more interesting to us both. My dear -, I bless God, that I was led to embrace the doctrines of the gospel as taught by the Methodist Episcopal Church; and I am fully persuaded that I should have gone to everlasting perdition, if God had not directed me in his providence to an acquaintance with these doctrines. They form the only rational and sistent system of religion, and after an experience of many years, I am now more than ever convinced of their divine origin.

"I bless God that you have chosen to be a follower of Jesus, and that he has chosen you to be a messen-ger of grace to a fallen world. I could not have reoiced over you with the sincerity of heart I now feel, if you had been called to the first office in the gift of

"How do all the insignificant distinctions and titles of this vain world dwindle into utter nothingness, when empared to the dignity of a minister of Jesus. Lord make you "a workman who needeth not to be shamed," and crown you with abundant success.

"I trust you have seriously considered the magnitude of the work that is before you, and devoutly given yourself up to be led by the word and providence of God. Permit your affectionate aunt to advise you, while you depend wholly on the assisting grace of the Spirit for success in your ministry, to apply Holy vourself to the improvement of your mind, by such stuies as your elder brethren may direct.

"Learning and science, though they are bad substitutes for evangelical picty, are useful helps to a Christian minister, and as such, merit your careful attention. But it is in the strength of Jehovah only, that you can wield the sword of the spirit with the assurance of victory."

FROM THE CHRISTIAN SPECTATOR. The Influence of the private Devotions of Ministers on their Preaching.

(CONTINUED.) securing to a preacher the needful intellectual aids applications to a throne of grace, can consist only with stitute for study, or any other duty, it could be only pernicious. But a praying minister has no such des Prayer contemplates no disjunction of the means from the end. It invariably seeks to make the end sure, by employing faithfully the means. He who sincerethose efforts which are essential to the best performto excite anger or displeasure in others. I ance of his duty. Indeed, his prayers relate in part to and her parents, her brothers or sisters. I never saw of his work induce him, without ceasing, to implore her appear vexed or irritated at any occurrence, however sudden or unexpected.

I never heard her speak

I never heard

evil of any one, nor ever heard an evil word spoken pets him to this course, and thus he would fain hope to of her.

This short account of her virtues must suffice, al
This is the spring of his studiousness. It affects his pur
This produce of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them, in an unhappy day, wanhad spoken a few words to her, I asked if she would fain hope to und care; but one of them and the fain had spoken a few words to her, I asked if though a volume might be written in her praise. But suit of knowledge in no small degree. In frequentwith all her moral and Christian worthiness, she was ing his study, in disciplining his mind, in cultivating his taste, in amassing information, in giving "attendof August, while keeping school, ance to reading," especially to reading his Bible, and she was attacked with a fever of the typhus kind, in the conscientious improvement of his time for these which terminated her existence. She was not con-sidered dangerous until the day before she died, when er and supplication in the spirit." To this source we she discovered that all hopes of life were vain. But may trace a true minister's contemplative habits. He how shall I describe the parting scene-language is who prays that he may be furnished with a ready tal- The pleasure of the child at the narration of Charles, deficient. It may be imagisted, but cannot be des- ent to communicate, will submit to the labor of thinkcribed. Here was to be seen, in the most glowing of colors, the faith of a true Christian. She seemed to ability permits; to a careful revolving of subjects in possess the tongue of an angel. To her, death was his mind, with a view to the edification of his people. not dreadful. She hailed the king of terrors as the He will naturally love to meditate on the glorious prince of peace. Her only concern was for those a- truths, promises, and institutions of religion; and to were they to die. I love them dearly, but I am sorry round her, of whom she severally took a most affec- weigh and compare together the various parts of the they tell me so little about the Lord." tionate leave, exhorting them to seek the pearl of great system, that he may more fully comprehend it. Prayprice; and here was a very favorable opportunity to er itself suggests the most serious and edifying topics appreciate the value of that pearl to which she allu- of contemplation. Here also is the secret of his activided. The scene was, to the Christian, alternately sol- ty; for this he connects with study and meditation, so far as they do not interfere with one another. Who and many prayers; but I am sure we have no bible at can more willingly submit to the irksomeness and from every eye. But the most affecting part was the drudgery of certain parts of the pulpit preparation, exhortation to her oldest brother. "Remember, (said than they who have sought patience and derived an than they who have sought patience and derived an imperious sense of duty, from converse with God? last breath, warned you to repent and seek religion. Who can go forth to the laboriousness and self-denial of this high calling with greater courage and cheer-She feels a calm resignation to her fate. But do let fulness, than they whose spirits have been refreshed by her have the assurance that you will profit by this be- a heavenly communion, and whose faith has laid hold on the strength of Jehovah? Who are better preparvoice which addresses you will be still; these eyes ed, with untiring effort, to contend against the prejudices and sins of mankind, than they who in prayer daily mourn over their own, and have sought and obtained forgiveness and grace through the blood of the

TO BE CONTINUED

YOUTH'S DEPARTMENT.

THE BOY AND HIS BIBLE. A TRUE NARRATIVE-WRITTEN BY REV. J. KENNADAY.

Charles, the youthful subject of the following narrative, was the elder son of Mr. and Mrs. —, who came in early life from Ireland to New York, to escape the troubles which afflicted their unhappy country. Being strenuously attached to the principles of the church of Rome, they adopted every exertion to and it was not long before he was reduced from the opinduce their children early to incline to its doctrines, and to discard every other. As early as the fourth year of his age, Charles was led, on every Sabbath, by his father, to the Church. He was entered a scholar at the Catholic Seminary, and instructed in the Catechism, &c. Every morning and evening he bowed his knee in prayer, though he had little know-Strangers, as his parents were, to the hallowed enjoy-

Where the gloom of fallen nature's night is not penetrated by the light of God's holy word, nothing but Frequently would be express a longing desire God. He often wished that his parents would instruct serving Him, he might enter into heaven. On a par-And I may close by adding, that in the various relations of life which our venerable departed friend sus-home, and his three sisters and an only brother, with some of the neighboring children, were engaged in pected; and though dead, he lives in the memories juvenile pleasures, his mind was so greatly impressed with the thoughts of death and futurity, that he was sessed an abundance of this world's goods, so he has led to retire from his young friends into a private from its being his aim and practice to love and serve heart he kneeled down at its side, and stretched his join the blood washed throng on high, where may his desire to dedicate himself to his Heavenly Father, be closed his eyes and breathed the trembling prayer.

"With pitying eyes the Prince of grace Beheld his helpless grief; He saw, and (O a nazing love!) He ran to his relief."

Such was the nature of Charles' experience on that happy occasion, that his subsequent deportment astronished all who beheld him. Obedient to his parents -affectionate to his brother and sisters, and yielding to receive them on very small pretences, and as, by and respectful to strangers, he received the esteem of many other persons they are not only neglected, nephew, now a member of the New England Con- and respectful to strangers, he received the esteem of many other persons all, while it was their delight to enhance his happiness. But this state of happiness was only of short duration. Not having the word of God as a "lamp unto his feet, and a light unto his path," his conscience was too soon e avoided associating with children whose example he presumed hurtful, yet his parents employed many means to drive from his mind that seriousness which they erroneously supposed injurious to his constitution. Charles' affection to his parents rendered him susceptible of being overcome by their exertions to infuse into his mind, the love of pleasure more than the love of God. Prayer was soon abandoned, many things were indulged, which destroyed his peace of mind, and it was not long before his good impressions were so completely effaced, that he possessed no feelings but the frequent and pungent accusations of a wound-

ed conscience. On one of these occasions, when his soul felt the trasted his present with his former situation. "O," l enjoyed the smiles of Heaven. But I have wandtament leaf, containing the first part of the 15th chapter of St. Luke. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spake this 'parable unto them saying. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and And when he cometh home, he calleth together his unto you, That likewise joy shall be in heaven over nine just persons, which need no repentance. ed him. So applicable was this parable to his situation, that it was soon imprinted on his memory, and a proper attention, according to his opportunities, to had no knowledge of its connexion with the scriptures. family. The nature of his errand was such as remade him resist every effort used by his mother to pac-

he clambered, until he found it. Hungry and weary was the poor sheep indeed; but the good man put it on his shoulders and conveyed it with joy to the flock the Lord has blessed me. Oh! how glad I am that I from which it had strayed. Thus, (continued Charles) my little friend, it is with us. Although we are but lambs, we already wander from our God. But how does his mercy follow us? He tells us the way we to all present. should go, how we should love him, and pray to him." was no greater than the surprise of his mother. "you have good parents

"Why child," said she, "you have good purely; they have taught you much about God." "O yes," said Charles, "my parents are very good to me; and I often think how hard it would be for me

"But they learn you to read the bible. What you have just related you surely have read in the bible." "I did not know it," said Charles, "I have never seen the bible. I have learned the catechism, the creed, What is the bible?" our house. "The bible, child, is the unerring word of God.

It opens to man the way to Heaven; contains the promises of life, and the threatenings of death; decribes the duty of man, and points him to the Lamb of God as his only hope of peace. Would you like to her from all sin; and observed to the other clergyman read the bible?"

"Well, child," said she, taking a bible from a drawer, and presenting it to him, "here is a bible for you. God help you to read and understand it."

He received the bible, and the good woman's instructions, with every expression of happiness and chined to build his hopes of heaven upon his supposed gratitude. He commenced immediately the perusal morality and negative goodness. Capt. L—klind of the blessed book of God, devoting to its search every hour that he could, without infringing too much to have been under a degree of conviction for su upon those studies, which, as a diligent scholar, required his attention. Surrounded with the cares of the world, the parents of Charles devoted but little affliction in the family the last e world, the parents of Charles devoted but little affliction in the family the last summer. His sist attention to their spiritual interests; but soon an event occurred which greatly marred their transient happiness. The business of his father, being of a children were attacked with the same disease, called mercantile character, assumed a very fearful aspect, in consequence of the embargo of 1307. His fears died was his brother-in-law's mother; at length h ulence of an extensive mercantile trader, to a state of insolvency. In those days there was but little provi- er received the ordinances; he wished to be bantized sion made for such as were thus unfortunate. Every vestige of property was seized to answer the demands of creditors, who in their alarm were liable to forget all clemency. The landlord, with an officer, entered their house, where Mr. - sat with his distressed family around him. Cartmen were procured and or- with him concerning the state of his soul, I found he dered to convey the articles of furniture to the auction was a true penitent. I then explained to him the man stores at which they were to be exposed to sale. Ha- ture and design of the ordinance. He listened with ving stripped the mansion of almost every relic, the great attention. I found he understood the nature landlord was about retiring, but stopped at the door to make the last survey. At this moment he noticed Charles' bible, and with an eager hand returned and form of dicipline. His whole soul appeared to follow grasped it. During the emptying of the house, the impressive service, and when he came to the cover charles had anxiously watched his bible. Scarcely had the man touched it, when Charles, bathed in and indeed the answers, from appearance, flowed it tears, sprang from his seat, and grasping the hand of rectly from his heart. I was greatly affected with the the landlord, cried out, "My bible, O my bible! Sir! Sir! take all—take me—take me even to prison; but spare, O spare me, my dear, dear bible!" Astonish-brought from darkness into light, and from the power ed at the words of Charles, the landlord paused. But a power more Divine caused his very soul to trem- ter in the name of the holy Trinity, and prot A mysterious chill darted through every avenue of life, while the emotions of pity and remorse min-gled in his heart. He beheld a child most ardently attached to the blessed book, the dictates of which he had ever disregarded. "Here," said he, "my son, your bible, take it and love it." Then hurrying to Glory be to God, my soul was happy! and all present the door, he bade the cartmen return the goods to their former places. He became a peculiar friend to a brand thus plucked out of the fire—the prey deliv

MISCELLANEOUS.

BAPTISM AND THE LORD'S SUPPER.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER. As some professing Christians think the ordinance but despised and ridiculed, I send you several anec dotes that have come under my own observation, which go to illustrate their necessity and utility; for I think that none of the Lord's commandments can be sullied through ignorance and ill example. Though despised or neglected without great loss to our own souls. Baptism and the Lord's supper are not to be placed among the least of his commands. They are not only to be considered as sacraments, but as means of grace. God has often blessed the souls of his saints n the use of them, and they have often been the means of the conversion of souls, which the following circumstances will abundantly show. If you think that they will do good to Zion through your increasingly useful "Herald," you are at liberty to insert New Haven, Conn. October 4, 1825.

Some time in October 1824, when on my way to Quarterly Meeting, I called, by request, to see leepest compunction, he walked out towards the close sick woman who had been a member of our Society of a pleasant summer's day, and in his reflections con- on trial; but, through unfaithfulness, and by moving about from place to place, she had lost her standing ighed he, "that I were as happy as heretofore, when and her religion; yet, there was nothing immoral ever alleged against her. I found her in a very low ered from peace! O, could I pray!—could I pray!" state of health indeed, scarcely able to raise her head At this moment, scarcely sensible of what he was do- or hand in the bed; and what was worse than all was, ing, he stooped to pick up a piece of paper which the she was dark and unhappy in her soul. She had no wind blew to his feet. It was the fragment of a tes- peace, no love, no well grounded hope of heaven! her and break our hearts, and lay them open, that the desire for salvation, however, was strong and ardent. We prayed with her, but she found no comfort. She then requested me, through her mother, who was a pions woman, to administer to her the holy sacrament, for she had never been baptized. I did so-first, I and pendants, of her glory and beauty, and show baptized her with water in the name of the Holy Trinity; but she found no peace yet. I then proceeded to consecrate the bread and wine for the holy Eucha-hell, waiting upon her, that we may defy and metil go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. sion, they communicated with her. But to my surprise, when I came to offer her the bread, she declinfriends and neighbors, saying unto them, Rejoice with ed receiving it. On examining the reason, I found me; for I have found my sheep which was lost. I say that there had been a difficulty between her and some other person. She thought God would never have one sinner that repenteth, more than over ninety and mercy upon her, and that it would be wrong to re-He ceive the sacrament, while the difficulty remained un-2. We perceive the influence here spoken of, in its read to the end of the 7th verse, which greatly affect- settled. I asked her if she held any ill will or hardness towards any one? The answer was-No. Are you willing to forgive those who have done you wrong? led him to trust in the Shepherd Divine, though he Yes, oh yes, was the reply. Then, said I, God will forgive you. Look up, and trust in Jesus. But Oh! ers indulge themselves in levity. But it was her good fortune to escape both of these charges. She was free and familiar with her volume friends and the moment can never the agony her soul was in at that moment can never what the Gospel forbids? Do I govern and the world, while other than the Gospel forbids? Do I govern and the world, while other than the world, whi compassed her, and the pains of hell had got hold upquired a written answer, which the lady of the house on her." The awful distress of her mind gave strength found it difficult to form, owing to the extreme ill hu- to her poor dying body. She turned herself over in mor of a little boy, whose petulance Charles observed, the bed without help, and wrestled with God in prayer for mercy. She even cried aloud, and refused to be ify him. "Come, my little friend," said Charles, taking him by the hand, "listen to something I have to love. I then offered her the bread the second time, tell you, while your mother writes the note for me." and she again declined receiving it. Not being wil-Struck with the pleasing address of his youthful in- ling to give her up, we continued praying for structer, the little boy immediately scated himself to time, that God would pity and save a poor perishing listen to Charles, who addressed him thus; "There sinner. At last, while one of the brethren was pray-

sooner had she taken it into her lips, than she exclaim. The Saviour sealed her pardon, and washed her from her sins in his own most precious blood. She lived in the same happy frame of mind. praising God, and rejoicing in Christ Jesus, and exhorting all around her to do the same, until the next morning, when she fell asleep in Jesus, and has gone, I trust, to share those pleasures which are at Gedy right hand for ever more.

Another instance of special good from receiving the ordinances, I witnessed in a woman who was sick with the consumption. She had professed faith in Christ about three months; but the evidence was not so clear as she wished to have it. I was called upon to administer the ordinances to her. Accordingly, attended in company with a Presbyterian clergyman and his wife and some others. I first baptized her with water; then broke to her and others present the sacramental bread, and when I gave her the cup she was enabled to praise God with a loud voice, and de clared that she felt that the blood of Jesus cleansed afterwards, that that was the happiest day of her whole "O yes, I would gladly read it. I have prayed to life. She lived about two weeks after this, without a the Lord to teach me my duty, and to help me to do cloud or a doubt, and then died in peace; and is it. To serve God, is, I know, the only way to be hap- trust, with Jesus, where she will for ever drink the wine of glory.

The third case that I wish to mention was a man of reputable character, not a professor of religion, but highly respected among his friends and neighbors as a man of integrity and morality; perhaps rather in about three miles from this place. He was though about three months before his sickness, and was up Mrs. G. died first; then his brother-in-law, Mr. 6 then his nephew, son of Mr. G. Two others of 0 bilious fever, but they are yet living; the next that greatly alarmed about the state of his soul, and began to seek its salvation in good earnest; but he had ne and I was sent for to come and visit him. Without delay I hastened to the chamber of the sick man, and inquired of him why he had sent for me; he said he wished to receive Christian baptism and be admitte into the church of God. After some conversation the baptismal covenant. I then consented to baptize him, and proceeded with the service, according to ou manner in which he engaged in the service; but the brought from darkness into light, and from the power of Satan unto God: for when I came to apply the wathe word Father, God applied the thing signified, and baptized him with the Holy Ghost; and he shouted "Glory to God" aloud; and this be continued to de till the service was ended. He declared to me had God blessed his soul in receiving the holy ordinance ten days, happy in his Saviour's love, and then died in the Lord, I trust, and is blessed, and will be a gem to deck the crown of the Redeemer for ever and ever. If there were no express command for the use of the ordinances in the Bible, as long as there is nothing against them, the blessing of God so eminently attending the administration of them should convince us of

PROVIDENCE ACTS LIKE A FOOL. This was the serious opinion of Tom Trott, a name of Dorchester, Mass. Tom was not overstocked with betters. He had been waiting one spring for a suit of new clothes, to wear to meeting. After many disappointments, the clothes were at last made: the da was bright and fair, and Tom set out in his new dres for meeting, happy as a king. But unfortunately the had forgotten to spunge the cloth; it rained; the new coat was spoiled; and Tom went home in great wrath-That ever it should rain! and rain on Sunday and rain on Tom's new clothes!!! His old grand mother, who was a pious woman, endeavored to censole him. "It is Providence, Tommy-Providence has done it-you ought not to be in a passsion!" "Hab, granny !" says he, "you may talk of your Providence but for my part, I think Providence acts like a fool Thus it is with us all. When the streams of prospe ity pour in upon us, we mistake gladness for gratitu and are ready with our lips at least, to commend goodness of God. But let the scene be reversed; the reptile pestle when we look for the rose; let favorite pursuits be crossed, or our pride disappoi and our hearts fret against the Lord. Then we begin to suspect, with Tom Trott, that Providence acts like

AFFLICTION. To remember sin, and to contemplate the horror it, and the hell it deserveth, is enough to bow our will may be fit receptacles of comfort. He were sinner, that durst look upon his sin full in the fac Now affliction and mourning bring us to this sigh wipe off the paint of sin, strip her of her scutche openly in all her deformity, not with pleasure and he or and riches, but with the wrath of God, death, and FARRINGDON. sin, and then triumph over it. ----

FAITH.

If I have undeniable evidence that God has revea ed a thing, I have the greatest reason to believe it, le it be ever so hard to be understood. The not believe ing the great truths of the Gospel, cannot alter them Infidels ridicule that which ought to make them trem ble. Faith is the gift of God: it must be prayed. What fruits have I to show? Do I live by Do the promises of the Gospel affect me? threatenings of the Gospel restrain me from con

Was a man, every day, to throw a purse of m or even a single guinea, into the sea, he would be looked upon as a madman, and his friends would soon confine him as such. But a man, who throws away that which is of more value than gold, than mine than the whole world; even his health, his peace, his time, and his soul; such an one is admired, esteeme and applauded by the greater part of mankind.

If those actions which are hidden from the world



PUBLISHEI

Vol. III.

ZION'S HER

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ORIGINAL COMMUN

ESSAYS ON HO

ESSAY III. THE DOCTRINE OF HOLINESS DEP

FOR

1. That holiness which the scriasour privilege and duty, implies, all singul desires and tempers. P righteousness, hypocrisy, love of ence, levity, envy, anger, impa murmuring, fear of man, bardness ness, &c .- are unholy tempers, with the law of God, diametrically nature, and therefore he never can these are removed from it: without liverance from these, no man shall i tempers are the ingredients of that is enmity against God; and could w in the gates of New Jerusalem with of heart, that blessed place would be Enemies to God, and aliens from company would the angels or saints id we bear the presence of a sincould we join, or even endure the echo through the vast expanse of No; that heavenly place would be a liness defiled our souls. If God had wicked to a lake of fire and brims unhappy wherever they might be, isqualifies them for happiness. piness but the enjoyment of God? mg, i. e. a man, or an angel, can ha happiness, on earth or in heaven. out of the water, a bird is unhappy of worm is wonted to the earth, its prike manner, a spirit made to glorify and in its nature constituted for this is inappy in any other element. The disqualifies it for flying, but not more sinner for true happiness. Sin stops through which felicity flows from fountain. It separates the soul fro ment, deranges our appetites, throws into confusion, and ultimately into pe misery are inseparable; therefore the ness of many Christians makes them pa hence the poet exclaims,-

"Tis worse than death my Go And not my God alone."

And if the remaining sinfulness of makes them in a measure unhappy more unhappy would it make them is presence of God and holy angels, wi rity and perfection are found. An hever would be a monster so unlike ings in that celestial world, that he we ompany as venomous reptiles gener ace of man. It is therefore most cer liness without which no man shall see -a deliverance from all sinful desire

2. The holiness which it is our priv

attain, implies also, such a fulness of

that the Christian graces are all brow to gospel perfection. We have alr young and weak believers have thes in them, in an imperfect state, or su their growth is impeded by the thrift quite choked and destroyed, by the noxious things in the heart: but those poisonous weeds being taken away, the the soil to check the rapid growth of w useful, and holy. Now faith, humility tion, patience, sincerity, heavenly min-ness, purity, meekness, contentment, age, tenderness of heart, zeal, self-de lness, charity, peace, joy, hope, &c. to such vigor and maturity, that in scripture they are called "perfect."
ture of unholy passions, no base allo the heart thus filled with the Holy Gho of all sorts may come from without, I this world finds nothing in the sancti with his temptations: not but that the natural capacity to sin which they form instantly repelling every idle and they have a kind of moral incapacity they hold fast their integrity, and are were not tempted. Their graces are image of God lost in the fall of our fir vered; at least the impression is p guratively, so far as the metal is ca By faith they continually see Him and lay claim to all his promises, em as a garment, and sits easily up swallows up the whole soul in God, its -resignation says in all things, "n a Thou wilt,"—patience calmly and swhatever God sends, or allows to con cerity makes them Israelites indeed -heavenly-mindedness takes the ersation and actions heavenward, con

ness makes them ever realize the fixed upon them, and that death, judg

hity are near, -- purity keeps all their

petites within gospel limits,—meekness by any fits of anger, either rankling w

in bitter words or unkind ac

sent makes them happy in the allotment gratitude rises in a constant flame of

God, and glows with a subordinate

nan benefactors,—courage faces da

serenity,-tenderness of heart m

y and deeply feel the wants and a zeal with them is a full and stea

the service of God,—self-denial taken what the will of God allows, their Pssay U. Sect. 9.